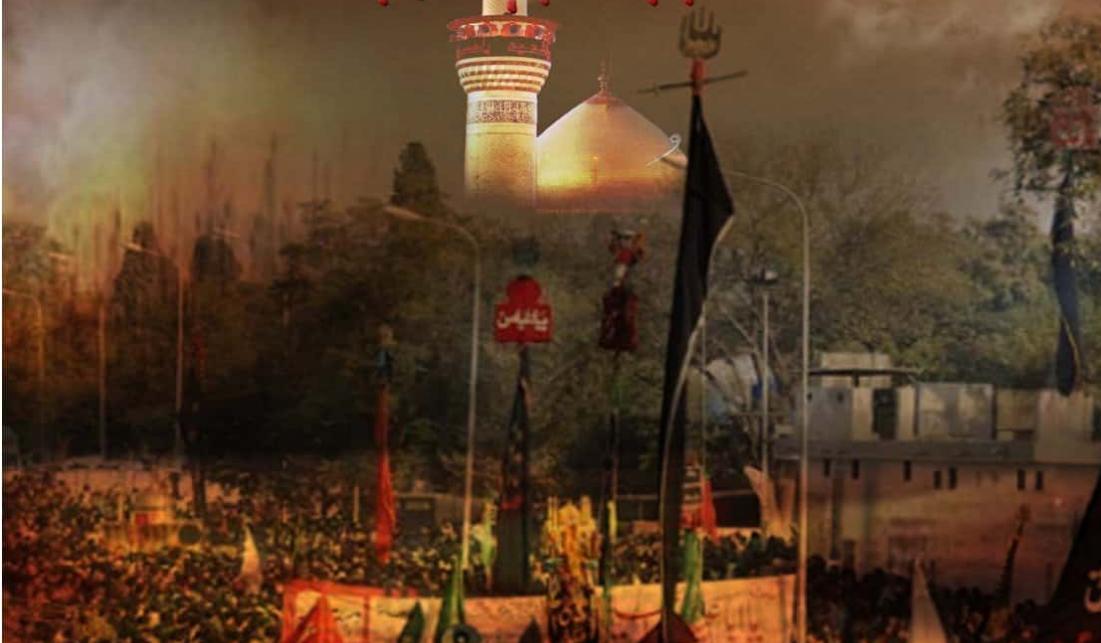


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Editor:

Hujjat-ul-Islam Wal Muslimeen

SHABBIR H. LAKHANI (MAISAMI)

Editorial Board:

MR. MAZHER ALI JUMANI

MOLANA SAJJAD QAIMI

DR. HUSSAIN KANANI

SH. MUHAMMAD BAQIR

Published by:

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For subscription/suggestions/advertisement contact:

6, Jiwani Garden, JM-208/2 Amil Colony,
Soldier Bazar No. 3, Karachi - Pakistan.

Tel: +92-21-32231200 / 34312770

email: themessage@zahraacademy.org

Website: www.zahraacademy.org



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FOOD FOR THOUGHT

Sayings of Imam Ali (A.S.)

1. There is no greater wealth than wisdom, no greater poverty than ignorance; no greater heritage than culture and no greater support than consultation.
2. Anyone who loves us Ahlul Bayt (a.s.) must be ready to face a life of austerity.
3. Like your body your mind also gets tired so refresh it by wise sayings.
4. Whoever warns you against sins and vices is like the one who gives you good tidings.
5. Value of a man depends upon his courage; his veracity depends upon his self-respect and his chastity depends upon his sense of honor.
6. Hearts of people are like wild beasts. They attach themselves to those who love and train them.
7. A virtuous person is better than virtue and a vicious person is worse than vice.
8. Tongue is a beast, if it is let loose, it devours.
9. A friend cannot be considered a friend unless he is tested on three occasions: in time of need, behind your back and after your death.
10. The structure of faith (in religion) is supported by four pillars endurance, conviction, justice and jihad.
11. Do not feel ashamed if the amount of charity is small because to refuse the needy is an act of greater shame.
12. If you cannot get things as much as you desire than be contented with what you have.
13. Those who have come alive out of a blood-bath live longer and have more children.
14. I wonder at a man who loses hope of salvation when the door of repentence is open for him.



From The Editor's Desk

In the name of Allah the all merciful the ever merciful

Brother and Sisters

Salaam Alaikum

Muharram as per Islamic calendar is the first month of the New Year. Usually people celebrate the 1st day of the New Year and it still happens in many Arab countries.

However for the followers of AhlulBait it's the beginning of a month in which the history of Karbala is re-enacted and re-enacted. People organize majalis and atas to remember Imam Hussain and his companions' sacrifices and that how should we make our life tuned with the teachings of these great Martyrs.

If we look at Azadari in our culture we can clearly see mainly three types of speakers:

- Speakers who are not in harmony with the basic teachings of Islam and AhlulBait
- Normal speakers who try to explain history with attributes of AhlulBait

But explain nothing related to our daily life or present situation.

- Speakers who along with explaining the attributes of AhlulBait also relate things to our lives, responsibilities and current situation etc.

We need to analyse which type of majalis are in line with the teachings of Imam Hussain or the Masumeen. If we look at the picture in real life it's very clear that there are some directors of drama acting played in Islamic world where the causes and names are changed but the actors are the same.

The present situation of Iraq, Syria, Yemen, Pakistan, Afghanistan etc. is being painted now with a new name and label of ISIL, ISIS. It won't be difficult for anyone to realise that this new phenomenon is again the same AlQaeda one but now more trained are better armed, have latest equipments and have the ability to fly planes. Do I have to explain how and where these AlQaeda or cults have

co\s e out\s Ha\s e they ju\s ed
fro\s skies or co\s e out of earth\s
si\s ly trained and e\s ui\s ed by
the directors of world cine\s a\s

How co\s e few thousands of
the\s ha\s e \eco\s e so strong
that no one is ready to think
about how to defeat the\s \ All
eyes are on Iran and its great
leader I\s a\s Kha\s enei\s West\s
ern and e\s en Ara\s \ edia is full
of \u00d7outes fro\s \oliticians\s
leaders etc\s that the only ho\s e
to fight this \heno\s enon is
Iran\s

Here I would like to co\s \ent
that those who wrote the scri\s t
forgot that the scri\s t will
\eco\s e so interesting\s that the
young Musli\s \oys and girls
fro\s Euro\s e North A\s erica\s
Australia will not \e a\s le to
resist such an interesting
\de\s elo\s ent' and will start
running to \e \art of the scri\s t
and then\s you can read what is
ha\s ening\s

Wait and see how the West
shall rea\s what they ha\s e sown
in the last few years\s

When it co\s es to \akistan\s it is
clear that weak go\s ernance and
agencies are the \ain reason

for such terrorist organisation to
show their foot \rints\s

We Hussaini azadars\s Alha\s du\s
lillah\s with all this going on
around us\s will \erfor\s our
religious duties including Azadari
with full religious enthusias\s
and show the world that we are
not afraid of anything e\s ce\s t
Allah \s\s w\s t\s No threat has
\een a\s le to sto\s Azadari of
I\s a\s Hussain \a\s \ and
inshallah our Ahl e Sunnah
brothers and sisters will also
\artici\s ate and \ay res\s ect to
the great sacrifice of I\s a\s
Hussain \a\s \ which sa\s ed
Isla\s fro\s \eing a religion of
Danu U\s ayyah\s

Recent floods ha\s e \adly
affected Mo\s ineen in \akistan\s
we need to look at their needs
also\s

May Allah \s\s w\s t\s \less us all
and gi\s e us strength to \erfor\s
all our duties in the \est
\ossible way\s A\s en\s

Long li\s e Isla\s \

Long li\s e \akistan\s

Editor\s

Sha\s sir H\s Maisa\s i \Lakhani\s



Your Daily-Life Questions Answered

Q.1: The concept of Taqlid has been popular recently. I am not convinced of its religious obligation. Can you help me?

Ans.: The popularity of the concept of Taqlid amongst the masses in these days is due to the broad existence of means of communication which have led to the wide spread of knowledge of religious laws. It is not because the concept is new. Rather, it was present at the time of the Imams (AS) when they were directing their companions and followers, in general, to learn the religious laws. This made the people ask and practically not all of them could reach the Imams (AS) and ask him in person. But they used to refer to a close companion who could be reached to gain knowledge in Islamic laws. There were known narrators who were giving verdicts to people and the Shias used to

refer to them during those days like Mohamed bin Muslih Zurara Zakaria bin Ada and others.

This need continued to exist after the disappearance of the Twelfth Imam (AS) until now. It is a natural need and a sensible way as people refer to the experts in various fields like medicine, engineering and other kinds of expertise as people are not satisfied with their own limited knowledge in these areas.

Q.2: Is it permissible for Non-Shia Muslims to make use of edicts (fatwas) of a Shia Mujtahid without becoming Shia Muslims?

Ans.: These edicts are based on the jurisprudence of the Imams of the Ahlul-Bait and the narrations that reached us in authentic ways which all Muslims are required to act upon since the Prophet (PBUH) and his holy progeny ordered the

nation of Isla^m to refer to the Ahlul^mait and follow the^m in the fa^mous well^mknown narration that is re^morted b^y nu^merous ways in the b^ooks of Shias and Sunnis^m lea^me a^mong you the two weighty things^m the b^ook of Allah and b^y b^orogeny^m as long as you follow b^ooth of the^m you will ne^mer b^e misguided^m

Acting u^{pon} this narration and other narrations to follow the Ahlul^mait is not o^mligatory on the Shias only^m but it is an o^mligation on all Musli^ms^m

Q.3: I'm daughter of a Sunni father and a Shia mother. I'm looking for the right path. Please help me.

Shias say that prostration is not allowed except upon the earth or what grows (from) the earth. Please provide a proper reference wherein this is said by the prophet in some popular book of hadees.

Ans.: Such references are giⁿen b^y the b^oarja e ta^mlid to those who can cross check and

understand^m Just one b^ooint^m If I do SAJ DA on what Shia rule says it is going to b^e correct according to Sunni rule but if u do according to Ahl e Sunnah rule it will b^e not correct according to Shia rule so following Shia rule will b^e correct on this case^m

Q.4: I am a medical student. I have to touch a dead body daily for study purposes. I am not allowed to use gloves. Is Ghusl obligatory for me every day?

Ans.: Yes^m you are to b^oerfor^m the Ghusl when you co^me in contact with a dead b^ody b^ofore you b^oerfor^m the b^oayers^m

Q.5: Should the chin be covered while wearing hijab or can it be exposed just like the rest of the face?

Ans.: It is unlawful for wo^men to uncover the b^oart under the chin in the b^oresence of non^mMahra^m



A Deep Insight Into Karbala

*An extract from the Book A Brief Into the History of Ashura
By Ayatollah Dr. Mohrahi Ayati*

Negative Attitude towards the Tragedy of Karbala

In a Husayn rose for the sake of a supreme object. It was not his object that Yazid should cease to wield authority and instead of him he himself should come at the helm of affairs. In other words he had no personal grudge against Yazid. He supported truth in whatever shape it made its appearance and opposed falsehood whether it was headed by Yazid or someone else.

These seventy two persons whose number exceeds seventy three with the addition of the In a himself rose so that religion might continue to live in history and if it had not been so they would not have achieved the result from their grand sacrifice. They did not rise so that their sins might be forgiven. Their case was quite different from those

who committed sins throughout their lives. They were different from those persons who accumulate wealth by unlawful means and then purify themselves by laying a visit to Karbala or Makkah.

They even endow a part of this unlawful wealth so that Allah may overlook the offence a countless. These seventy two persons were mostly neither sinners nor debtors. The leader of this noblest was the infallible In a and had not committed any sin throughout his life. The young men of the Banu Hashim family were pious persons and enjoyed an impeccable position. The companions of the In a were also distinguished persons of their time in theatter of piety.

Did the martyrs as any persons imagine that martyrs do so that they might receive a haven for the

sinners of the uۤۤahۤ. In other words if the Musliۤs or Shiۤah before the martydom of Iۤaۤ Husayn committed sins with anxiety and concern they may feel relieved to commit sins with impunity deceiving the people in any manner they like and may not feel any fear of accountability before Allah and of Divine punishment because Iۤaۤ Husayn was martyred to intercede for the sinners. The Iۤaۤ let martydom so that the sins of the uۤۤah might be forgiven. The people committed sins in the past and will continue to commit sins in future and the Iۤaۤ made atonement for their sins. Jesus was crucified and the Christian sinners were relieved. Iۤaۤ Husayn was also killed and guaranteed the salvation of the sinners of the uۤۤah!

We seek refuge in Allah! This explanation and this way of thinking which may perhaps be referred by most of the common people is exactly

opposed to the real object of the Iۤaۤ in this uۤۤent. He rose so that the people might fear Allah more and on their guard more from the consequences of sin which they have to endure in this world and in the Hereafter and may more attention to the performance of their religious duties. He rose to eliminate sin to restrain the people from doing unlawful things and to renew the spirit of piety in their hearts.

He rose to enjoin the people to do good and to restrain them from evil to forestall corruption and sins to strengthen the fear of Allah in their hearts and to draw their attention to Him so that the teachings provided by the Holy Qurۤan might be put into practice in the Musliۤ uۤۤah. Consequently it should be a nation which does not tell lies, does not commit treachery, is honest in whatever it does, is brave and courageous, does not worship anyone except Allah, does not

su it to anything else but truth and does not tolerate anything else but law and reasonable words

The Imam was not killed so that he might tell the people. After they martyred him there is no need to tell the truth to the honest to worship to acquire lawful property to refrain from unlawful acts and to have regard for the rights of the people

The Imam did not say he was killed so that they suffered from retribution in the hereafter for inconveniences and committed sins throughout their lives with perfect peace of mind. This way of thinking is shameful for the Muslims and pains the sacred souls of the martyrs who laid down their lives struggling in the path of Allah against sin and indecency. It is not at all possible that a man should be distant from Allah and close to the Imam and say displease Allah and please the Imam and say set aside a part of his sins for

the Imam so that Allah may not call him to account

Those people who think on these lines not only betray Islam and the spirit of the movement of Imam Husayn but it may be said that with the capital of the martyrs of the Imam they have set up an organization of their own against the things declared lawful and unlawful by Allah and the reward and punishment prescribed by Him

How unlucky is the Muslim who does not offer prayers or observe fast or respect the rights of the people or does unlawful things or earns his livelihood by means of usury or other unlawful occupations and then imagines hopefully that he is a disciple of Imam Husayn. Such a Muslim should be asked Why do you claim to be a disciple of Imam Husayn when neither you like his deeds nor he liked yours? He spoke the truth and you tell lies. He was honest and you commit treachery

He asked for extension of time during the night of Ashura so that he might spend that night in offering prayers, supplications, asking Divine forgiveness and reciting the Qur'an whereas your nights are spent mostly in committing sins and doing undesirable things. He sacrificed in the path of Allah everything which he possessed whereas you cannot dispense with even a small coin for the sake of Allah.

Many persons claim to be the disciples of Ima Husayn and this is due to the fact that they have not recognized him properly and think that they can win his favor by means of usual greetings and compliments. They are exactly like most of the persons who await the appearance of the Ima of the time and do not know that the appearance of the Ima is not profitable for them and the Ima of their agitation will not appear at all as the Ima who will appear will not distribute

money and hosts among his disciples.

A person who has a true concept of Prophethood and Imāmate does not get involved in such errors and does not attribute anything to the Prophet and Imāmate opposed to the Divine organization. He knows that the greatness of the Prophet and the Imāmate is based on obedience to Allah and one cannot benefit from the Prophet and the Imāmate except through obedience to the Almighty.

In spite of all the hardships on the day of Ashura and the fact that the enemies did not agree to postpone fighting for a few moments for the performance of prayers, Ima Husayn offered noon prayers in congregation while fighting was still in progress and made two of his companions namely Zuhayr bin Ayyan Majali and Saīd bin Al-dullah Hanafi stand before him so that they might counteract the attacks of the enemies and enable the Ima to offer his

Prayers How can such an Imaā be willing that instead of offering Prayers one day siyāly oun his Martyrdom and abandon necessary duties relying on his intercession and favor and commit unlawful acts.

Mourning for the Imaā should make the people understand religion. It should bring them nearer to Allah and keep them away from sin. It should make them love religion all the more and realize the spirit of monotheism in them. They should realize that the gatherings held to mourn the Martyrdom of Imaā Husayn can please Allah and earn the means of reward in the Hereafter only when they take place within the limits of obedience to the Almighty Allah and do not consist of falsehood and unlawful acts. Because Allah cannot be worshipped by means of sin and unlawful things cannot be made the basis of worship.

It is so because Allah accepts only that act which is per-

formed within the limits of piety. It reforms human soul and takes him to a higher spiritual stage. It is not possible that a good deed is done and it has no effect on the soul of man. It is the effect of a good deed which appears in the shade of spiritual reward in the Hereafter and unless a deed has a good effect on human soul it is meaningless to say that it carries spiritual reward.

Similarly unless a deed has bad effect on human soul it is meaningless to say that it carries punishment in the Hereafter. Those persons who apparently do good deeds but do not have the least effect on their souls and do not reform them are sadly mistaken. They remain at the same spiritual stage and still think that they have acquired abundant spiritual reward.

Good deeds should provide food for spiritual faculties to man and should improve and reform his inner self. They should eradicate base and o-

titles from their mind and should develop good morals in their place and strengthen them. In case good deeds do not produce good effects it should be concluded that the deeds in question were not really good and were not performed properly. For it so happens very often that contrary to what is imagined such deeds have bad effects on human soul.

Allah says: "Whoever desires to meet his Lord should strive to do good deeds". (*Al-Kahf*, 18:110).

Tragedy of Karbala Remains Unforgettable

In the month of Muharram 140 AH a terrific tragedy took place in Iraq on the bank of the river Euphrates. It seemed in those days to be trivial and insignificant from the historical point of view. A large army which had been mobilized by the Umayyad regime besieged a group of persons numbering less than one hundred and put them under pressure so that they might take the oath

of allegiance to the caliph of the time and submit to his authority. As the persons constituting this small group did not swear allegiance and did not surrender, a severe battle took place.

Its duration was very brief. The battle was settled in less than a day's time and all the persons constituting that small group were killed. It appeared at that time that like hundreds of other similar and more important events which continue to take place in human history this historical event would also be recorded in history and forgotten with the lapse of time.

The usual way of life of the Muslims did not change on account of this tragedy and everyone remained engaged in his daily business. The Muslim tradesmen were busy with their occupations. The mosques were frequented as usual. The Muslim preachers spoke about lawful and unlawful things. Paradise and Hell, spiritual reward and

Unishent and other religious matters from the Uluits. The only thing which was not talked about was this event which was apparently transient and without any effect.

It was only the organization of the caliphate which published this event in various regions of the Islamic territories although in a brief and ambiguous manner. This was done with two objects in view: firstly that the people should come to know about the leaders of the movement opposed to the government having been killed and should take a lesson from it; and similar risings should not take place in future; secondly that the caliphate should show itself guiltless and innocent in the matter and the leaders of the movement should be depicted as adventurous and mischievous. Husayn bin Ali who was at the head of the rising was to be introduced as opposed to truth and a liar.

Not only the regime of Ban Uayya and its supporters

but even the majority of the Muslims of those days considered this tragedy to have culminated in the success of the killers of Ibn al-Husayn. It was imagined that not only that the Ibn al-Husayn and his companions had met martyrs but thereafter none from amongst Ahlul Bayt (the progeny of the Holy Prophet) nor anyone else would have the courage to oppose Yazid and the hearts which had been wounded due to the martyrdom of the Ibn al-Husayn would also heal up with the passage of time.

Those people were not aware of the true spirit of this tragic event which covered only a few hours. They did not know that with the passage of time the greatness and effect of this sacred call to align against falsehood and tyranny would continue to increase.

At the time of the occurrence of this tragedy there were only a few persons from amongst the Ahlul Bayt who could assess its value and

importance sleek about the effects which it would have later on the Muslims and relieve them to some extent from the misunderstanding in which they were involved.

These were the few persons who could unveil with their speeches the wickedness of the prevailing regime and the misunderstanding of the people and draw the attention of the people to the blow which had been dealt to the enemy by those martyrs who were lying calmly in their graves and to the tumult those heads would create in history later the heads which had been severed and held on the spears.

The persons who went to various cities and regions in the capacity of prisoners changed the thinking of the people and exonerated their sacred martyrs from the charges leveled against them in such a way that the facts of the event became crystal clear.

Here arises a question which Iust he looked into and answered. The question is Why did it so happen that the tragedy of Karbala occupied the central position amongst all the historical events of Islam and all religious risings and no collective rising struggle and martyrdom could acquire greatness in the world similar to that of the rising of Imaum Husayn?

In the battle of Uhud which took place near Madina in the month of Shawwal A.H. between the Muslims and the polytheists of Makkah a group of forty Muslims disobeyed their commander owing to some misunderstanding. Consequently 700 Muslims who were fighting against 1000 polytheists were defeated after having gained victory over the enemy. More than 700 persons were martyred. The bodies of most of the martyrs were mutilated in such a way that a sister could not identify the body of her brother except by means of a

defect in his finger. Notwithstanding this the Battle of Uhud and the Martyrdom of more than 100 to 150 Muslim ujhids have not acquired the grandeur of the tragedy of Karbala.

Another tragical element is that of the martyrs of Makh which wherein a number of the descendants of the Holy Prophethood were martyred near Makkah during the time of Hadi Al-Asi.

Another similar element is that of the Martyrdom of sixteen Hasani Sayyids who were imprisoned in the Hasiyya jail of Kufa under the orders of Mansur Dawani. They died one after the other and Mansur did not allow their dead bodies to be buried. When all of them died he ordered the roof of the jail to be made to fall on the dead bodies of these sons of the Holy Prophethood. They were neither buried nor shrouded nor buried. These as well as other similar tragedies of the history of Islam cannot equal

the tragedy of Karbala and none of these martyrs can be matched with Imam al-Husayn.

Hamzah bin Abdul Muttalib, theagnanimous uncle of the Prophethood of Allah was martyred in Uhud and he received the title of Doyen of Martyrs from Allah and His Prophethood. However if even his name is substituted for that of Imam al-Husayn it cannot be expected to create the same effect.

We do not intend to give and cannot perhaps give a complete and comprehensive answer to this question. It may however be said that besides the personality of the leader of this rising which is certainly a reason for its enjoying precedence over other risings, one of the most important and effective factors and causes for the superiority of Imam al-Husayn's rising was the charter which was added to the tragedy after the Martyrdom of Imam al-Husayn and his companions. It was a charter on the creation of which the enemy

hil self insisted and thus unintentionally lrolided the leans of his own disgracel. The result was that it was through Ahlul laytl who had leen lade llisonersl and also through those who had killed Il al Husaynl the world cale to know alout the reality and il lortance of this risingl.

The enelies lost lrutally treated the Ahlul layt after the lartydol of the Holy Il al and terlination of fightingl. They denuded the lartyrs of their lelongingsl and llundered their dressesl. They rushed into the tentsl looted the lrolerty of Ahlul layt and set their tents on firel. They attel lted to kill the ailing Il al Sajjad in his ledl. They got the dead lodies of the lartyrs tral lled ulon under the hooles of the horses and held their heads on the slearsl. They lehaled harshly towards the lerealed llisoners and struck a stick on the lils and teeth of their Il al l.

These heinous acts which recoiled ulon the enely thel selles and lade the real losition known to the leople col lenced frol Karlala and continued ul to Dal ascusl. Yazid hil self took lart in these atrocities and had a share in the consequent disgrace for hil self and his associatesl.

On the contrary the Ahlul layt showed lerfect greatness and lagnanilty and lehaled as if nothing had hallened and they had ellperienced no hardshil. Most of the leople were under the il lression that they had leen defeated and elil inatedl but whereler they went they talked alout their own success and the enely's disgracel.

At a tile when lost of the leople thought that the enely had leen lictoriousl they introduced thel selles as lalated and successfull and the lroud enely as unfortulate and disgracedl in historyl. Contrary to the anticipation of

the ፩eoሺle they ፩redicted the downfall of ፩ani Uሺ ayyaሺ

If ፩n Sad and ፩n Ziyadሺ after the ፩artydoሺ of ፩ aሺ Husayn and his coሺ lanionsሺ had eሺen as a ፩atter of eሺediencyሺ shown honor and respect to the Ahlul ፩ayt of the Holy ፩roሺhet and offered condolences to theሺ for the tragedy which had ፩een ፩rought aሺout ፩y theሺ selሺesሺ They did not ፩reሺent the ፩urial of the ፩artyrs ፩ut ፩uried theሺ earlier than their own soldiersሺ and sent the Ahlul ፩ayt to Madina directly froሺ Karሺala with due honor and respectሺ If the ፩arሺarous actiሺties of the eneሺy on the one hand and the iሺ ፩ressiሺe ፩reachings of the Ahlul ፩ayt on the otherሺ had not taken ፩laceሺ the ፩artydoሺ of the ፩ aሺ and the tragedy of Karሺala would certainly not haሺe ፩een reflected in the world in the shaሺe which it assuሺ edሺ and the eneሺies of the ፩ aሺ ፩ tooሺ would not haሺe ፩een disgraced to such

an eሺtentሺ This too was as willed ፩y Allahሺ

The eneሺy took the ፩owerful ፩reachers Ahlul ፩aytሺ forciሺly as caሺtiሺes froሺ one city to another and ፩roሺided theሺ an oሺportunity to sሺeak to the ፩eoሺleሺ who were ፩ostly sሺectators of this tragedyሺ and introduce theሺ selሺes to theሺ and ፩entioned the Holy ፩roሺhet eሺerywhere as their father or grandfatherሺ The Ahlul ፩ayt got the first oሺporሺtunity to disሺlay their eloሺuence on the ፩ith of Muharሺraሺ when they were ፩rought into the city of Kufaሺ Seeing Kufa was ፩ery ፩ainful for the Ahlul ፩aytሺ because the ፩ aሺ part of the Caliሺhate of ፩ aሺ Ali had ፩een sሺent in this cityሺ In ፩ A.H. the daughters of ፩ aሺ Ali had gone froሺ Kufa to Madina along with their brother ፩ aሺ Hasan and nowሺ after twenty yearsሺ they had arriሺed as ፩risoners in a city where they had ruled for aሺout four yearsሺ The ፩eoሺle of Iraሺ who had ፩een the suሺorters of Ali in the ፩attle

of the Caliph Siffin and Nahrawan had now killed his son and taken his other descendants captive.

However it might be said that the orators of Ahlul Bayt had come from Madina and the Hijaz to Kufa and Iraq to address the people and the people assembled in the lanes and bazaars to hear their speeches. They continued their mission from the very tenth day of Muharram and spoke out to the people without fear. When there was no chance of leaking in the bazaar or at the door and no audience other than the court of Ibn Ziyad was available, they continued their task there also, although it was in the shade of replies to his questions and then returned to the prison of Kufa.

The speeches of these brave and matchless orators entirely impressed the people, stirred their hearts and changed their views. Tears began to trickle from their eyes and they realized their

grave error. These speeches roused the sentiments of the people and the value and importance of this event became known to the enemy. The efforts of the enemy to talk over with the facts of this event were frustrated and the tragedy of Karbala was recorded in history in its true shade.

The severe thirst of Ahlul Bayt was confirmed in the pages of history. The misdeeds of the enemy were recorded. History also shows the spiritual eminence of the companions and supporters of the Imam. This sentence of **Ali bin Husayn** is also recorded in history. When we are on the right path why should we fear death? The following words of **Qasim bin Hasan** also brighten the pages of history. For the death is sweeter than honey. The devotion and the manner of speech of **Muslim bin Awsaja** has been seen to die in these words. If we withdraw our support from you and fail in performing this

duty what excuse shall we put forward before Allah I swear by Allah that so long as I live I shall not give up by support to you till I may lay down my life for your sake and all killed earlier than all your other friends

The man had uttered **Sa'id bin Abdullah Hanafi** to go away! His spiritual greatness and courage is summed up in this sentence! I swear by Allah that even if I am killed and all brought to life again and all then burnt in fire and my ashes are scattered in the air and this process is repeated seventy times I shall not leave you till I am martyred in this path

The following words have made the name of **Bishr bin Amr** everlasting in the history of the martyrs of Islam! O Husayn bin Ali! May the fierce animals of the desert tear me into pieces if I leave you and enquire about your circumstances from others! Why should I withdraw by support

to you when you are alone and friendless! I am not at all going to do any such thing! He expressed his devotion in these words! Is it possible that I should leave the son of the Holy Prophet at the mercy of the enemies and try to save my own life? May Allah not bring such a day!

The following words uttered by other honorable martyrs of Karbala which show their attachmentless magnanimity, valor, sincerity and steadfastness are recorded in the pages of history! **Amr bin Qurza Ansari** said while he was breathing his last! O son of the Holy Prophet! Haleem! You are faithful and Haleem! I discharged my duty!

Hai bin Mazahir Asadi said to **Muslim bin Awsaja** when the latter was about to die! Muslim! I congratulate you for you are going to Paradise earlier than us!

Muslim who was lying on the ground said in reply! Hai! I

all goingllut you llust not
desert the Ill all

Abu Thall all a Saidi said to the Ill all at about noonll
What a good thing it would be if we offer the noon
prayers along with you before we are martyred!ll

If those speeches which were delivered in Syria had not been there and if the sister and son of Ill all Husayn had not got opportunities to speak in the courts of Illn Ziyad and Yazidll the extent of the martyrdom of Ill all Husayn and his colllaborions might not have been recorded in history in its present form. History would have ignored the true accounts. Even the sentence uttered by a black slave who said to the Ill all Do not delude me of martyrdom and let me acquit myself of my responsibility in spite of my having a black face would have been forgotten.

Indeed there are very few chapters in history which remained unique from any

change to such an extent. Historians often differ about most of the details of historical facts but it may be said with certainty that the tragedy of the martyrdom of Ill all Husayn is one of the most luminous, sublime and the most unique chapters of history. None has been able to talk over with this historical event and to write contrary to the facts.

The renowned historians like Shaykh Mufidll Tallari and Allul Maraj Isfahani have unanimously recorded the exact details of this tragedy. As we have already mentioned its reason was that the enemy made a grave mistake and insisted unintentionally that this tragic event should be related in Kufa (the center of Iraq), Damascus (the center of Syria) and Madina (the center of the Hijaz) by the Ahlul Bayt who had been taken prisoners and were eye-witnesses of the happenings on the day of Ashura and who could explain the latter

than anyone else Ali bin Husayn related these events to the people one day in the bazaar of Kufa on another day in the Jāma Masjid of Damascus and after some time in Madina in such a way that the position became crystal clear to them as if they themselves had been present in Karbala on the day of Ashura.

At last Yazid felt regretful on account of these developments. He realized correctly that it was a grave mistake to bring the women and children to Kufa and Syria as prisoners and it would have been better if theatter had ended with the martydom of Ima Husayn and his companions and a new chapter had not been opened and the Ahlul Bayt had not been allowed to speak in the bazaars and before the public gatherings. However it was then too late.

What had been said with the lips could not be returned to the breasts and the scenes seen by the people and the

speeches heard by them could not be wiped out from their memory. It was no longer possible that those who had cried loudly in the bazaars should once again consider the descendants of the Holy Prophet about whom the verse of Purification ۚۚۚۚۚۚ was revealed rebellious and fit to be killed!

When conditions of people are overtaken by a calamity they usually conceal it and do not wish that others should know what has befallen them. Contrary to this the Ahlul Bayt endeavored that as far as possible they should arise the people of what they had suffered. It was for this reason that whenever they got an opportunity they mentioned the events of Karbala in detail and even Imam Husayn who possessed the highest human and Islamic virtues was usually mentioned with the title of the Martyr.



The various sermons addressed by Imam Husain (A.S.) and his companions before the enemy commenced the war

An excerpt from the Book "The Hidden Truth About Karbala" by A.K.Ahmed

Address of al-Hurr

According to some other authors, al-Hurr was the first to address the enemy. He was holding that he would be able to persuade the thousand horsemen he commanded to see reason and leave their services under the aggressor and to shift their support to the righteous cause. Al-Hurr along with his son, brother and servant were some among those who had crossed over from Yazid's army. Therefore, his address to the forces that he commanded until recently was very significant.

In his speech, al-Hurr praised the Lord and the Prophet and he recited verses from the Qur'an glorifying the Ahlul Bayt (a.s.) one of whom, Imam Husain (a.s.) was. Al-Hurr recited the verses relating to the

Prophet Salih (a.s.) the killing of whose camel had brought down the wrath of God. He reminded them that the killing of Imam Husain (a.s.) who was from the very flesh and blood of the Prophet (s.a.w) for no fault would be a major sin initiating greater wrath of God both in this world and the hereafter. He reminded them that the pleasures and joys of this world were merely a transitory irritation and that the life to come would be the everlasting one. He then recounted his own experience saying that until the last night he commanded Yazid's cavalry and that he realized that neither had Imam Husain (a.s.) done anything unjust, illegal or contrary to Islam while Yazid was an infidel, hypocrite underlining Islam from within. It was this reason

why he left the camp and of Yazid's cavalry though knowing that he would be martyred.

The enemy had no answer to al-Hurr's arguments. Realising that al-Hurr's speech had caused a stir in the rank and file of the enemy Shiites the cruelest and stonehearted of all advised Umar bin S'ad that they should immediately attack and kill al-Hurr before he could utter another word. Al-Hurr went back to seek the aid of Husain's mission to fight the enemy.

Address of Burair

Burair took the mission to address the enemy. In his address Burair told the enemy "Would you refuse to recollect the tradition in which the messenger of Allah had said that he was leaving along the people inseparably the essential things namely the Qur'an and the Ahlul-Bait and that following both is obligatory and that if they forsake anyone of the two Muslims will be confounded and led

astray. In unison the enemy forces replied "We add that the messenger of Allah had done so."

Burair said "Would you deny that in the Qur'an Allah declares that the Ahlul-Bait are immaculate free from the possibility of committing error?"

The enemy soldiers replied "We cannot deny what you say as it is the truth." Burair said "Do you add that al-Husain is one of the Ahlul-Bait and the leader of the tribe and that he isious and righteous?" The soldiers replied "We do add it."

Burair said "Has al-Husain committed any transgression of divine laws? killed anyone? decried anyone of his brotherhood or has he committed any act that demands his execution?" The enemy forces admitted that al-Husain had not committed any such act. Burair continued "Do you not remember that Yazid's father Muawiyah renounced water in the Battle of Siffin and that

when Ali gained possession of the rider he acted magnanimously in giving water and he refused to act like Muawiyah or to prevent water to be given to the thirsty enemy. The enemy concurred.

Urair then said: You know that there are women and children and infants in al-Husain's camp who are being denied even a drop of water since the last three days. You allow heathens, atheists, Christians and Jews and even animals to drink water from the rider but you refuse to allow even a drop of it to your prophet's grandson and his children. The enemy replied: We are soldiers employed by Yazid to wage war. We obey his orders and there is no room for sympathy in a war.

Urair cursed their blind following and lack of humanitarian considerations and called back to Ibn al-Qain.

Address of Zohair Ibn Qain

Then Zohair Ibn al-Qain took the mission to address the

enemy ranks. Zohair said: O you people who have gathered here, have you forgotten that the messenger of Allah had advised you to adore and follow the Ahlul Bayt of whom al-Husain is the lost prophet of those present here? This is the time of your test regarding that advice. You claim to be Muslims. Your action will show how you treat al-Husain now in the context of the prophet's advice.

Shi'r shot an arrow towards Zohair saying: O old man! Will you face us in combat or you will waste the breath of your old lungs with unnecessary talk? I am anxious to kill all of you. Zohair replied: Life among people like you is a disgrace and a burden. Death for al-Husain's cause is indeed a grace, blessing and everlasting pleasure.

Address of Ibn Awsaja and Ibn Mudhahir

Muslim Ibn Awsaja and Hamid Ibn Mudhahir went and

addressed the enemy soldiers but Shi'rūn S'ad Harāla and Khouli interfered and disturbed their speech to prevent the soldiers from being dressed with the unassailable arguments but forth before them

Address of Husain (a.s)

Imām Husain (a.s) then addressed the soldiers of Kufa saying: "Have you not written to me and requested me to come to you for providing religious guidance? Did you not assert that you are left without an Imam? Have I not written in reply promising to be along you to provide religious guidance? Have we done anything wrong? Have we committed any crime? Did you ever find me negligent in my religious obligations or in the adherence to the Islamic tenets?"

The soldiers replied: "You are not guilty of any of these!"

Then Imam Husain (a.s) said: "On the other hand Yazid himself and his men who have

gathered here are guilty of making innovations, discarding religious injunctions, indulging in worldly carnal pleasures and mocking the Messenger of Allah by saying that there is nothing but this life in this world and that there is no accountability or reward or punishment and no life hereafter. Has not Yazid persecuted and killed several noble scholars who wereious Muslims? Do you then take sides with such men against me? Have you lost your sense of justice? Have you forgotten that Islam teaches austerity and piety? Is not this worldly life transitory and the gain you hope to get is not going to provide eternal comfort to you? Do you not realize the consequences of the evilness of your act in seeking to slay me?"

The enemy soldiers were still bound. Imam Husain (a.s) continued: "You have fallen in serious error. You are misled and baffled by your own ignorance and the incitement

of Yazid and his **en** You **ha** lost your sense of **Judge** and the desire to distinguish and accept good instead of **evil** You are **te** **ted** **by** **ain** **ro** **ises** of worldly wealth and **co** **fort** I assure you that you shall not **ha** it In fact your guilt will **tor** **ent** you in this world and you will suffer **unish** **ent** in the **ne** **t** Take heed and **listen** I **ha** not done anything wrong nor **har** ed any of you as you **ne** **er** **et** **e** **before** There is no cause for **en** **ity** **between** you and **e** You know that God will **unish** those who kill an innocent **erson** Desist from your **evil** **lan** and even this **o** **ent** let us **art** ways and **oid** **loodshed**

U **ar** **in** S'ad at the head of the **ene** **y** soldiers shouted **We** will not let you go We **ha** gathered here to fight and kill you and your **co** **na** **nions**

I **a** **Husain** **al** **s** **re** **lied** **Disgrace** **be** **u** **on** **you**! You **ha** **forsaken** your religion

and **eco** **e** Satan's **disci** **les** The **ill** **gotten** and **rohi** **ited** food that you **consu** **e** has **i** **li** **ed** **disloyalty** **uttering** **falsehood** **injustice** and **sha** **elessness** into your **ery** **lood** and **nature** Yet you seek **ly** **allegiance** so that you **ay** **later** **clai** that I had **assented** to your **evil** **deeds** I would rather sacrifice **ly** **life** than to **succu** **l** to the **threats** of a **tyrant** I **ha** **laced** all **facts** **before** you to **show** who I **a** **nd** that we **ha** **not** done anything **wrong** to **warrant** your **wrath** I **ha** **lso** **warned** you **sufficiently** and if you do not **he** **words** you shall **e** **ternally** **held** **res** **onsi** **le** in this **life** and in the **hereafter**

On hearing this U **ar** **in** S'ad shot the first arrow towards I **a** **l** **Husain** **al** **s** saying **Dear** **witness** O you God and **en** that I **a** **the** **first** to **shoot** this **arrow** in **token** of **initiating** this **war** against al **Husain** and his **co** **lanions**



A Summary of Post-Martyrdom Events

*An excerpt from the Book of Karbala and Beyond
by Yasin TAIJOURI*

When al-Husayn ؓ was martyred، people fell upon his luggage and belongings looting everything they could find in his tents، then they set the tents to fire، people raced to rob the ladies of the Messenger of Allah ؓ. Daughters of ؓatiyah az-Zahra' ؓ tearfully ran away، their hair uncovered، Scarves were snatched، rings were pulled out of fingers، ear-rings were taken out، and so were ankle-rings،

A man took both ear-rings belonging to Umm Kulthum، riddling her ears in the process، Another approached ؓatiyah a daughter of al-Husayn ؓ taking her ankle-rings out، He was weeping as he committed his foul deed، What is the matter with you، she asked him، How can I help weeping، he answered، since I am looting the daughter of the Messenger of Allah،

ger of Allah، She asked him to leave her alone، He said، Am I afraid if I do not take it، so someone else will،

The rogues reached Ali son of al-Husayn ؓ who was sick on his bed unable to stand up، Some were saying، Do not let any of them، young or old، alive، Others were saying، Do not be rash in your judgment till we consult the governor Ahrar ibn Saad، Ash-Shi'r unsheathed his sword with the intention to kill Ali،

Haider ibn Muslih said to him، Glory to Allah! Do you really kill children، He is only a sick lad، He said، Ibn Ziyad ordered all al-Husayn's sons killed، Ibn Saad went to extremes to stop him especially after hearing the wise lady Zainab daughter of the Commander of the Faithful ؓ saying، You will not kill him before killing me first، so they left him alone،

The Steed

Ibn Sa'd shouted: Who volunteers to make sure that the chest and the back of al-Husayn ؓ are run over by the horses? Ten men stood up. They rode their horses and trampled upon the body of the fragrant flower of the Messenger of Allah ﷺ.

Al-Hayrani has said that they did to al-Husayn ؓ what no other nation had ever done to their lost dear ones: killing with the sword or the spear, with stone throwing, and with horse trampling.

Leaving Karbala

Ibn Sa'd ordered the heads to be severed from their bodies. They were distributed to various tribes that used them as means to seek favour with Ibn Ziyad.

On the eleventh day of Muharram, Ibn Sa'd gathered those killed from his army and performed the funeral prayers for them, then buried them, leaving the corpses of the

Master of the Youths of Maraidse ؓ and those of his Ahl al-Bayt ؓ and companions unwashed, unshrouded and unburied exposed to the wind and to the wild beasts of the desert.

After the time of zawa'l, Ibn Sa'd left for Kufa with the women, the children, the bondmaids and the surviving family members of al-Husayn's companions. They included twenty women who they counted on camels without saddles just as was the custom then with Turks or Romans taken captive although they belonged to the best of all prophets ؓ.

With them was as-Sajad Ali ibn al-Husayn ؓ who was twenty-three years old. He was placed on a lean camel without a saddle and he was worn out by sickness. His son, the later Ishaq al-Hanafi who was two years and a few months old, accompanied him.

The ladies pleaded to thus: For the love of Allah! Please

take us to those killed! When they saw how they had lost their li^lls how the s^hears had drank of their blood and how the horses had tra^lled u^lon the^l they screa^led and beat their faces in anguish! Zainab cried out!

O Muha^l ad! Here is al^l Husayn in the desert covered with blood his li^lls cut off! Here are your daughters taken ca^lti^le and your off^lring slaughtered!

These words caused friends and foes alike to wee^l e^len the horses' tears ran on their hoo^les! Then she put her hands under his sacred body and lifted it as she su^llicited saying! O Lord! Do accept this sacrifice fro^l us!

At Kufa

When the daughters of the Co^l l ander of the faithful ^l entered Kufa^l the city's residents gathered to see the^l so U^l Kulthu^l shouted at the^l O Oeo^lle of Kufa! Do not you ha^le any sense of sha^l e before Allah

and His Messenger so you look at the ladies of the ^lro^lhet^l

One of Kufa's wo^l en ca^l e to the^l and saw their condition for which e^len a l ost l itter ene^l y would feel sorry! She asked the^l what ca^lti^les they were^l and she was told^l We are ca^lti^les elonging to the ^lrogeny of Muha^l ad!

The oeo^lle of Kufa ke^lt doling out dates^l walnuts and bread to the children^l whe^l reu^lon U^l l Kulthu^l that is^l Zainab al^lKu^lra^l shouted at the^l that they were l rohi^l l ited fro^l acce^lting charity^l She threw away what had been gi^len to the children^l

Zainab's Speech

The daughter of the Co^l l ander of the ^lai^lhul ^l e^llained to oeo^lle I^l n Ziyad's l illainy and l eanness in a s^heech which she deli^l ered to the^l When she signaled to the^l to cal^l down^l they did^l They stood s^heechless and l otionless^l and e^len the l ells of their

ani als sto ed ringing It was then that she cal and co closed and with courage re iniscent of that of her father Haider ٰ addressed the saying

All praise is due to Allah ٰ peace and blessings ٰ e u on ٰ y father Muha ad ٰ and u on his good and righteous progeny ٰ May the resounding of this cala ity never sto s Your si ilitude is one who uns ins what is already s un out of the desire to isolate a trust You make religion a source of your inco e Is there anyone a ong you who is not a boaster of what he does not ha e a charger of deau chery a conceited liar a man of grudge without any justification one su issile like b ond aids an instigater a b asture of what is not whole so e a reciter of a story to so eone buried Truly dad is that which your souls ha e co itted You ha e re aled the Wrath of Allah re aining in the chastise ent for

eternity Do you really cry and so

ٰ y Allah you should then cry a great deal and laugh ٰ ery little for you ha e earned nothing but sha e and infa y and you shall ne er ha e able to wash it away and how could you do so The descendant of the bearer of the Last Message ٰ the ٰ ery essence of the Message the source of your security and the beacon of your guidance the refuge of the righteous fro a ong you the one who sal es you fro cala ity the Master of the Youths of Baradise is killed O how horri le is the sin that you dear Misera le you are and renegades fro the oath of righteousness ٰ ay you ha e distanced and crushed The effort is rendered futile the toil is ruined the deal is lost and you earned nothing but Wrath fro Allah and His Messenger ٰ You are do ed with ser ilitude and hu iliation

Woe unto you O Kufians! Do you know whose heart you have turned what afeat you have laboured what blood you have shed and what sanctity you have violated. You have done a most monstrous deed so evil thing for which the heavens are about to split asunder and so is the earth and for which the mountains cruelly You have done so something most uncanny most defaced as much as the fill of the earth and of the sky. Do you wonder why the sky rains blood. Surely the torment of the hereafter is a greater chastisement and they shall not be helded. Let no respite elate you for rushing does not speed it up nor does it fear the loss of the opportunity for revenge. Your Lord is waiting in a rush for you.

I am as-Sajjad said to her. That is enough. O aunt for you are raise to Allah a learned lady who none taught one who comprehends without being made to do so.

As-Sajjad delivers a speech

He signaled to people to be silent. Once they were silent he praised Allah and glorified Him and saluted the Prophet ﷺ. Then he said.

O people! Whoever recognizes he knows he and whoever does not let he tell him that I am Ali son of al-Husayn ﷺ. In Ali in Abu Taliq ﷺ. I am the son of the man whose sanctity has been violated whose wealth has been plundered whose children have been seized. I am the son of the one who has been slaughtered by the Euhrates neither out of blood revenge nor on account of an inheritance. I am the son of the one killed in the worst manner. This suffices he to be proud.

O people! I lead to you in the Name of Allah. Do you not know that you wrote by father then deceived him. Did you not grant him your covenant your promise and your allegiance then you fought him. May you be

ruined for what you have
committed against your own
souls and out of your corrupt
views! Through what eyes will
you look at the Messenger of
Allah ﷺ when he says to
you: You killed my progeny
isolated my sanctity so you
do not belong to my nation!

Loud cries rose and they said
to each other: You have
cherished yet you are not
aware of it!

Then he peace be with him said:
May Allah have mercy on anyone who acts upon my
advice who safeguards my
legacy with regard to Allah.
His Messenger ﷺ and his
Ahl al-Bayt ﷺ for we have in
the Messenger of Allah ﷺ a
good example of conduct to
emulate.

They all said: We O son of
the Messenger of Allah hear
and we obey and we shall
safeguard your trust. We shall
not turn away from you nor
shall we disobey you so
order us to say Allah have
mercy on you for we shall

fight when you fight and we
shall seek asylum when you
do so we dissociate ourselves
from whomever oppressed you
and dealt unjustly with you!

He peace be with him said:
far away it is from you
to do so O people of treachery
and conniving! You are
separated from what you
desire. Do you want to come
to me as you did to my father
saying: No by the Lord of all
those angels that ascend
and descend! The wound is
yet to heal. My father was
killed only yesterday and so
were his Ahl al-Bayt ﷺ and
the loss inflicted upon the
Messenger of Allah ﷺ upon
my father ﷺ and upon my
fatherly is yet to be forgotten.
Its pain by Allah is between
both of these sides and its
bitterness is between my
throat and palate. Its choke is
resting in my very chest!

The Burial

On the 10th day of Muharram
Zain al-Abidin ﷺ came to
bury his martyred father.

Peace be with him since only an Imaam buries another Imaam

When as-Sajjad (ع) came to the place he saw Banu Asad assembled around the slain not knowing what to do. They could not identify the corpses especially since their killers had separated the heads from the bodies. Had it been otherwise they could have inquired about them with the families and the tribes of those slain but he peace be with him informed them that it was his task to bury those pure bodies. He informed them of the names of the slain identifying those who belonged to Banu Hashim from the rest. Crying and wailing rose and tears filled the eyes of everyone present there and then. The ladies of Banu Asad loosened their hair in grief and beat their cheeks.

Imam Zain al-Abidin (ع) walked to his father's body, hugged it and wept loudly. Then he came to the grave site and lifted a handful of its

soil. A grave already dug and cleared and so did a shrine. He placed his hands under the Imam's back and said:

In the Name of Allah and according to the creed of the Messenger of Allah Allah has said the truth and so has His Messenger (ع). The will of Allah be done there is neither power nor might except in Allah the Great.

Then he took it and went down without being assisted by anyone from among the Banu Asad to whom he said: "Bury with me someone who will assist me."

Once he laid it down in the grave he put his cheek on his father's sacred neck and said: "Congratulations to the land that contains your pure body for the world after you is dark whereas the hereafter in your light shall shine. As to the night it is the harbinger of sleep while grief remains forever for Allah shall choose for your Ahl al-Bayt (ع) your

a^lode wherein you shall a^lide^l lro^l e to you is Sala^l O son of the Messen^l ger of Allah^l and the lercy of Allah and His llessings^l

Then he walked to the lody of his uncle alA^las^l lce^l e with hi^l He fell ulon it kissing his sacred neck and saying^l May the world after you le o^lliterated^l O loon of l Hashi^l l and lce^l fro^l le to you^l O lartyr^l and the lercy of Allah and His llessings^l

He dug a gra^le for hi^l and took hi^l down in it ly hi^l self just as he had done to the cor^lse of his lartyred father l^l He said to l Asad^l lThere is so^l eone with le to hel^l le^l

Yes^l he ga^le a liece of jewelry to l Asad as a token of a^lreciation for consoling hi^l in lurying the lartyrs^l and he assigned for the^l two llaces^l ordering the^l to dig two lits in the first of which he lurred those slain fro^l l Hashi^l and

in the second those slain fro^l a^long the co^l lanions^l As regarding alHurr arRiyahi^l his cor^lse was taken away ly his tri^le that lurred it where it now stands^l

At The Governor's Mansion

Ha^ling returned fro^l his ca^l l at Nakheela^l In Ziyad went straight to his lansion^l The sacred head was lrought to hi^l l and it was then that the walls started lleeding and a fire lroke out fro^l one lart of the lansion and lade its way to the llace where In Ziyad was sitting^l He fled away fro^l it and entered one of the lansion's roo^ls^l The head sloke out in a loud loice that was heard ly In Ziyad as well as ly those who were lresent there and then^l

It said^l lWhere do you flee to^l If fire does not catch you in the life of this world^l it shall le your a^lode in the hereaf^lter^l The head did not sto^l s^leaking till the fire was out^l E^leryone at the lansion was stunned^l nothing like this had

ever taken place before. Yet Ibn Ziyad was not ashamed by an incident such as that so he ordered the captives to be brought to him. The ladies of the Messenger of Allah ﷺ were brought to him and they were in the most pathetic condition.

Al-Husayn's head was placed in front of him so he kept hitting its mouth with a rod which he had in his hand for sole purpose. Zaid ibn Arqa said: "Strike these ladies with your rod for by Allah the One and Only Allah I saw the ladies of the Messenger of Allah ﷺ kissing them then he broke into tears."

Ibn Ziyad said to him: "May Allah cause you never to cease crying! By Allah had you not been an old man who lost his wits I would have killed you." Zaid ibn Arqa went out of the meeting place saying: "A slave is now a monarch ruling them, treating them as his property. O Arabs! Henceforth you are the slaves! You have killed

Uthman's son and granted authority to the son of Marjan who kills the best among you and after its the evil ones among you to be worshipped. You have accepted humiliation so away with whoever accepts humiliation."

Zainab daughter of the Commander of the Faithful kept a distance from the women as she remained disguised but she could not disguise the prestige of being brought up in the land of heroism and in the glory of Islam so she attracted Ibn Ziyad's attention.

He inquired about her. He was told that she was Zainab the wise lady, daughter of the Commander of the Faithful. He wanted to tell her how rejoiced he was at what had happened. Said he: "Praise be to Allah Who chose you to share Who killed you and honored you liars." She peace be with her responded with: "Praise be to Allah Who honoured us by choosing Muhammed and from among us

as His prophet and purified us with a perfect purification. Rather, only a deauchee is exposed to sha'e and a sinner is shown to be a liar and we are neither.

In Ziyad asked her, "How have you seen what Allah has done to your Ahl al-Bayt?" She peace be with her said, "I have seen His treating the most beautifully. These are people to whom Allah prescribed martyrdom so they leaned from their beds welcoming it and Allah shall gather you and them and you shall be questioned and your opponents shall charge you so you will then find out whose lot shall be the crack of hell." May your other son of Marjan lose you.

This statement enraged In Ziyad and her words incinerated him with ire especially since she said it before such a huge crowd. He therefore was about to kill her when Abu Ishaq Hareeth said to him, "She is only a woman can she be held accountable for

what she said? She cannot be blamed when she thus rattles."

In Ziyad turned to her one more time and said, "Allah has healed my heart by letting me seek revenge against your tyrant and against the rebels and traitors among his Ahl al-Bayt." The wise lady calmed herself and said, "My life! You have killed my beloved protector persecuted my family, cut off my branch and pulled out my roots so if all of this heals your heart then you are indeed healed."

He then turned to Ali ibn al-Husayn who he asked what his name was. Ali, son of al-Husayn, came to the answer. In Ziyad asked Ali, "Did not Allah kill Ali?" As-Sajjad answered, "I used to hate an older brother also named Ali who people killed." In Ziyad responded by repeating his statement that it was Allah who had killed him. As-Sajjad therefore said, "Allah takes the

souls away at the time of their death, none dies except with Allah's permission.

In Ziyad did not appreciate him thus responding to his statement rather than remaining silent so he ordered him to be killed but his aunt the wise lady Zainab but her arms around him and said: O In Ziyad! Suffices you what you have shed of our blood. Have you really spared anyone other than this? If you want to kill him kill me with him as well.

As-Sajjad (r) said to In Ziyad: Do you not know that we are used to being killed and that martyrdom is one of Allah's blessings upon us? In Ziyad looked at both of them then said: Leave him for her. Amazing is their tie of kinship; she wishes to be killed with him.

When it became clear to In Ziyad that there were many people present who were voicing their resentment of what he had committed and

how everyone was repeating what Zainab had said he feared an uprising so he ordered the police to jail the captives inside a house adjacent to the grand mosque.

The Sacred Head Speaks

Zaid ibn Arqa has said: I was sitting in my room when they passed by and I heard the head reciting this verse: Or do you think that the fellows of the cage and the inscription were of Our wonderful signs? Our 'ur'an. My hair stood up and I said: O Allah! O son of the Messenger of Allah! Your head is much more wonderous!

Hilal ibn Mu'awiyah has said: I saw a man carrying the head of al-Husayn (r) as it the head was saying: You separated me between my head and my body so say Allah separate between your flesh and bones and say He make you a Sign for those who stray from the Straight Path.

(To be continued....)



Janab-e-Zainab (S.A.), who laid the Foundation of Azadari

By Hujjat ul Isla Syed Zaki ahuveri Source: a reza.net

Jana^{بنت}Zaina^{بنت} daughter of the Holy Prophetsister of the King of Martyrs is a true role model for any woman today of any religion. She showed the world the definition of womanhood. Her bravery and courage stands alone in a field of millions. She was tied up and taken as a prisoner. She had her scarf ripped off her head. She had her house turned to the ground.

With a father like Ali, a brother like Zayn al-Abidin, a grandfather like Muhammad ibn Ali and brothers like Hasan and Hussein, Jana^{بنت}Zaina^{بنت} was brought up in a house of God. After losing both her grandfather and her brother at a young age, Jana^{بنت}Zaina^{بنت} spent all her time alongside her father. Even after her marriage, she never left his side. She was and still is a true example for all the wives and the daughters in this

world. But her love for her family did not stop there, for she later moved to be the ultimate sister to her brother, Imam Hussein in Kerbala.

After the death of her brother on the 10th of Muharram, Jana^{بنت}Zaina^{بنت} became responsible for all the women and the children. After she was taken to Kufa and eventually to Shaa^{جعفر} as a tied up prisoner, along with the others, Jana^{بنت}Zaina^{بنت} never stopped preaching the importance of her grandfather's mission. She would constantly remind the people of Kufa who her brother was and what he stood for.

It was in Yazid's Court in Shaa^{جعفر} in front of a crowd of people, where Jana^{بنت}Zaina^{بنت} delivered some historic sermons. The following is an example of such a sermon:

"You have harmed your souls with such terrible deeds that God is angry and you are doomed for eternal torment. You have forfeited the right to laugh and now there is nothing left for you but to mourn and weep. Do you realize that you have shed the blood of the Holy Prophet's successor, Imam Hussein, the person who could have been your saviour? Imam Hussein, the leader of the Youths of Paradise, was the one you needed for guidance and towards whom you could have turned in your time of need."

Sources say that at the end of her sermons the majority of the crowd would hide their faces in their hands and cry out of shame. She truly represented Imaam Ali's voice in Kerāla. After being tortured in the dungeons of Shāh Jānā-Zāinā along with Imaam Zainul-Āideen was released. After returning

to Kerāla and burying the headless bodies including her own brother Jānā-Zāinā returned to Medina. Upon arrival she went straight to her grandfather's grave telling him the entire story of Kerāla with a river of tears in her eyes.

It was in Medina where Jānā-Zāinā along with Imaam Zainul-Āideen laid the foundation of Azadari (mourning) for Imaam Hussein. She used to lay a cloth on the ground and have the women sit on it and narrate the story of Kerāla while the Muraishite and Hashemite women would come in their mourning clothes and cry upon hearing the events. The women would cry so much that they would eat the selles in sorrow. After these Majlis the women would offer their condolences to Jānā-Zāinā and the Imaam. Jānā-Zāinā lived the rest of her life in mourning for her brother.



The Significance of Ziyarat Ashura

Source: www.reza.net

The following traditions indicate and highlight the merits of reciting Ziyarat Ashura

Tradition 1

Al-ah ah in Moha ed in Hazra i narrates he requested I a a sir la to teach he a dua that I should recite on the day of Ashura after the reciting the Ziyarat of I a a Husain la fro near his la grave or fro a distance I a a relied Al-ah ah when ever you wish to recite the Ziyarat of I a a Husain la you first perfor two units of prayers Then turn towards the grave of I a a Husain la and while pointing towards it you first say Sala and then Takbir Thereafter you recite this Ziyarat Ziyarat Ashura If you do so then as if you have recited the su llation read by the angels while visiting

the grave of I a a Husain la Moreo er when you recite this Ziyarat then

- *Allah will increase your grade one million times*
- *You will be included among those people who were martyred along with Imam Husain (a.s.)*
- *On the day of Judgment, you will be included among the martyrs*
- *You will get the reward of all the Prophets (a.s.) who have visited the grave of Imam Husain (a.s.) from the day that he (a.s.) was martyred till date.*

At the end of this tradition I a a a sir la says if Al-ah ah if you can then recite this Ziyarat every day send salutations to I a a Husain la You will get all the rewards of the one who recites it on the day of Ashura

Tradition 2

Many Ziyaaraat ha^le ^leen
ha^l mentioned that can ^le recited
on the day of Ashura^l but the
Ziyarat ha^l mentioned by Jana^l
Safwan ^lha^l is ^l more co^l ^l on
and it is Hadith^lha^l udsi^l

Tradition 3

Tradition 4

Al-dullah bin Hazl narrates
Once I was in the presence of
Ibn Sadiq when a
person from the city of Toos

ca^le to visit hi^l ل^ل ه^ه
asked^l الل^ل son of the Messen^l
ger of Allah الل^ل What do you
ha^le to say for the one who
visits the grave of A^la A^lldil^l
lah ل^ل on the day of
Ashura^l

I a ۖ ۖ reۖlied ۖ Toos! The one who ۖsits the graۖe of Aۖa Aۖdillah ۖ while he acknowledges that his ۖoۖedience is ۖlligatory froۖ the side of Allah ۖ then all his ۖast and future sins shall ۖe forgiۖen ۖ He will ۖe granted the right of intercession for selۖent sinners ۖ There will ۖe no suۖllication that he shall ask froۖ Allah near the graۖe of Aۖa Aۖdillah ۖ eۖcept that it shall ۖe acceۖted ۖ ۖihar alۖAnwar ۖol ۖ ۖg ۖ ۖ

When we ponder over the above traditions we realize the miraculous nature and effects of Ziyarat Ashura. These traditions also bear testimony to the veracity of the earlier incidents.



Imam Sajjad's (A.S.) Responsibilities

*وَيَأَيُّهُ لَهُ أَلْعَزُوا سَعِيدُ أَلِيْلَهُ كَاهِنِي
Source: Imaam reza (a.s.)*

Given the circumstances what were the responsibilities of Imaam Sajjad? If he decided to follow that goal he would feel three burdens on his shoulder. Firstly he should impart the teachings of his religion to the people of his time. It is not possible to establish an Islamic government without acquainting the people with the religious teachings. Hence the first task was to acquaint the people with the Islamic teachings.

Secondly the issue of Imaamate which had been isolated and secluded should be reinterpreted and explained for the people once again. What is the meaning of Imaamate? Who was an Imaam in the people's viewpoint? Who was the leader of the society?

I will explain the concept of Imaamate as understood

during the early years of the development of Islam

During those days both the supporters and opponents used the concept of Imaamate in the same sense that we use today in the Islamic Republic of Iran: the Imaam of the Ummah, the leader of the nation, the religious guide and the political ruler. Our understanding of the Imaam during the recent two or three centuries was different: we thought that there is a ruler in the society who decides, leads the wars, makes peace, runs the affairs, and establishes the government and its offices.

On the other hand there is a spiritual guide who takes care of the religious aspects, teaches prayers and other similar issues to the people. He is a cleric or a spiritual guide. The Imaam during his

time was like the cleric in later centuries. The Caliph used to rule and the Imam took care of the religious or ethical aspects.

This had been our understanding of the role of Imam over the last few centuries while in the early years of the development of Islam the general understanding of the Imam's role was different from this approach. Imam means the leader of the society, the leader of the religious and worldly affairs. The Umayyad and Abbasside claimed this kind of leadership.

The very drunk people who were deeply involved in the worldly relish too claimed this kind of leadership and considered themselves as Imams. I will discuss this issue later. Hence the society had an Imam and its Imam was Abdul Malik.

Under the circumstances Imam Sajjad (a.s.) had to explain the meaning of

Islam, its direction and the indispensable qualifications of an Imam for the people.

Finally, the third task of the Imam was to announce that he was the true Imam—that is, the right person for that position.

These were the three tasks Imam Sajjad (a.s.) had to undertake. Imam devoted most of his efforts to the first task for the situation did not allow him to pay attention to the other two tasks. The ground was not prepared for him to announce himself the Imam of the society. In the first place, he had to correct the people's religion and ethics.

The people just had been rescued from the whirlpool of corruption and licentiousness. The Imam had to realize the spiritual aspects of the society which was the core and true spirit of the religion. Hence Imam Sajjad's life and statements were entirely

devoted to asceticism. When he decided to deliver a speech on political issues he began with a warning about asceticism.

¶erily the signs of those who are ascetic in their worldly affairs and are interested in the hereafter are as follows ¶¶

ihar ol

In one of his short speeches the Ind a^{ss} describes the world its attractions and enchantments as follows:

First of all is there any person who is ready to leave the leftovers for those who like it? Bear in mind that there is nothing less than paradise awaiting you; therefore do not transact it with anything less than that.

Tihar Jolostotri

The statements of I¹ a¹ Sajjad ¹ a¹ are mainly devoted to asceticism and religious teachings. He often explains the religious teachings in the form of invocations and publications. Indeed

due to the regression and
overregression prevailing during
the Mao era he could not
talk to the people in an
explicit manner. Not only the
system did not allow him the
people too were not interested
in such issues.

The society was basically a debrayed and corrupt and decadent one. It should have been reconstructed between 11 and 12 hijra about three decades of the 11th and 12th life were devoted to the religious or spiritual in the society.

However by the passage of time the situation improved to some extent. This is why in the tradition I already mentioned about the situation after the martyrdom of Ima Husayn a. Sadiq adds

Later the people joined and their numbers increased.

The situation really improved and as a result of the 10-year hard work of Ishaq Sajjad, we observe a better

situation during the time of
Ibn al-Qaṣīr al-Baṣrī

Recruiting and Training the Cadres

We come across some references to the recruitment and training of the cadres in the words of Ibn al-Sajjad al-Baṣrī

There are a number of lengthy speeches of Ibn al-Sajjad in the *Tuhaf al-Uulī*. Unfortunately I did not have time to search for his lengthy speeches in other books. I guess that there is not any lengthy speech similar to those two or three lengthy traditions mentioned in *Tuhaf al-Uulī* in other books, though there are a number of his short speeches. The nature and theme of these traditions underline the nature of the task Ibn al-Sajjad al-Baṣrī was trying to accomplish.

One of the said three traditions had been addressed to the public for it begins with "O people". In this speech the Imam advises the people to heed Islamic teachings. He

says: "When man is laid to rest in the grave he is asked about his Creator, his Prophethood, his religion and his Imamate".

This was a soft tone suitable for the masses who were living within the reality of the Imam's propagation.

There is another tradition of the Imam which begins with another theme. Its content shows that it had been addressed to a particular group. The tradition begins as follows:

"God say protect us against the plots of the oppressors, iniquity of the envious and pressure of the tyrants. Beware the satanic powers. May not deceive you."

"Ihar" is the name of this tradition.

This speech had not been delivered for the public; it was meant for a particular group.

The third tradition was meant for a limited number of the elite. Originally the addressees of this tradition were a group of the companion who

knew the secrets of the I_{II} a_{II} ate_{II} were aware of I_{II} a_{II} is goal_{II}briented at_{II} te_{II} ts_{II} and were a_{II} ong the confidantes of the I_{II} a_{II} The tradition addressing to the co_{II} nion_{II}s_{II} begins as such_{II}

¶ The characteristics of those who are anxious in their worldly affairs and are interested in the hereafter are: they give up the friendship and companion of those who do not pursue what we follow. ¶

□ Tu haf u □ U □ u □ □ □ □ □ □

We can infer from these traditions that the Imam al-Balagh during the said period or during various periods had two or three kinds of teachings and statements while addressing different groups of the people. In some of them he alludes to the ruling system and the illegal rulers while in others he only enumerates the general principles and Islamic issues.

This is a brief account of I^{bn} al-Sajjad's life. During this 10-year period, he rescues the

ignorant people from the
clutches of their carnal desires
on the one hand and from
the domination of the oppressors
of the system as well as the
traitors of the retentious clerics of
the Caliphate system on the
other. He trains a group of
faithfulious people who
constitute a base for the
future tasks. Of course the
details of the life of his
holiness require several hours
of discussion.



Golden Sayings of Imam Hussain (a.s.)

- 1. Beware of oppressing a person, who finds no one to revenge against you except God the Mighty & the Majestic.*
- 2. A nation, which buys goodwill of the created (people) at the cost of annoying the Creator, can never be happy and fortunate.*



Martyrdom of Imam Zayn al-Abidin (A.S.)

Source: [Ibn al-Rezaibnet](http://www.rezaibnet.com)

Imam Zayn al-Abidin peace be upon him was elderly and weak. This is because he exhausted himself by hard worship and obedience to Allah. The historians unanimously agreed that the Imam passed most of his life in fasting by day and standing in prayer by night. Meanwhile he remembered the tragedy of Karbala. When he looked at his aunts and his sisters he remembered their escape from one tent to another and the caller of the people called out: Turn the houses of the wrongdoers! These memories saddened him very much and affected his body.

The Imam is given Poison

Imam Zayn al-Abidin had great popularity. The people spoke with admiration about his knowledge, his jurisprudence and his acts of worship. The enemies lied and spread his patience and all his other

qualities. The Imam occupied the hearts and feelings of the people. Hence blessed was he who saw him and met him and listened to his words.

This situation frightened the Umayyads especially as it concerns al-Walid ibn Ahd al-Malik who was the most seditious toward the Imam.

Al-Zuhri reported on the authority of al-Walid ibn Ahd al-Malik who said: I cannot have a rest as long as Ali ibn al-Husayn is in this world! Hayat al-`Umar Moha`med al-Zuhri

When al-Walid became king he decided to assassinate the Imam. He sent poison to his governor of Medina and ordered him to mix the poison with liquid and give it to the Imam to drink. Al-`Uthaf ibn Huq al-Ashra`f and Abu Al-Sawa al-Muhri

The poison reacted on the Imaam's body and he suffered severe pain. The Imaam remained on the bed of illness for some days. He complained to Allah of this and asked Him for forgiveness and good pleasure. The people crowded to visit him and he peace be on him praised and lauded Allah for providing him with martyrdom at the hand of the most wicked creature.

His Designation of al-Baqir for the Imamate

Imaam Zayn al-Abidin peace be on him entrusted the Imamate to his son al-Abiir peace be on him who was the pioneer of the cultural and scientific movement in Islam.

Al-Zuhri said: I visited Ali and al-Husayn and asked him: If Allah's inheritance comes to you and comes to whom shall we follow after you?

The Imaam gently looked at him and replied: Follow this son of mine pointing to his son Mohammed al-Abiir for he is my testator.

teehy inheritor the son of my knowledge the origin of knowledge and the one who will split knowledge open.

Why have you not appointed your lost obedient son as your testatorary trustee? asked al-Zuhri.

Al-Zuhri did not understand the affair of the Imamate. He thought that it was based on the tribal customs.

O Allaah! The Imamate is not based on oldness and youngness. In this manner Allah's Apostle (S) entrusted the Imamate to us and in this manner we have found it in the tablet Dawh and the Marchant Sahifa. answered the Imaam.

Dealing more information al-Zuhri asked: O Son of Allah's Apostle! did your prophet appoint you as testatorary trustees after him?

We have found twelve names in the Marchant and the tablet.

Their **I**ā aā ateā the naā es of their fathersā and of their others haāe āeen written in the taāletā relied the Iā aā ā and seāen testaā entary trustees will coāe out of the loins of āy son Mohaā ā edā AlāMahdi will āe one of theā ā AlāKhazzaāzā Kifaāyat alā Atharā Ithāaāt alāHudaātā āolā

Soāe Shiites āisited the Iā aā ā and he noāinated his son Mohaā ā ed alāaāir ābefore theā ā and ordered theā to follow hiā ā Then he gaāe hiā a docuā ent and a āoā in which were the inheritā nces of the āroāhetsā the weaāon and āooks of Allahā Āostleā āy Allah āless hiā and his faāilyā āasaāir alā Darajaātā ā āolā Ithāaāt alā Hudaātā āolā

His Commandments to his Son al-Baqir

Iā aā Zayn alāAāidinā āeace āe on hiā ā entrusted his coā ā andā ents to his son Iā aā Mohaā ā ed alāaāir āeace āe on hiā ā The followā

ing is soāe of his coā ā andā ents to hiā ā

āā He coā ā anded hiā ā to take care ofā his sheācaā elā He said to hiā ā ā āerforā ed the hajj on this sheācaā el of āne twenty tiā esā yet I did not whiā itā When it diesā āury itā Let not the āeasts eat its āeatā for Allahā Messengersā āy Allah āless hiā and his faāilyā saidā āf a caā el stoās seāen tiā es at Ārafahā Allah will ālace it ālong the faāors of the Gardenā and āless its offspringsā Ālāarāiā Mahaāsinā āolā

āā The Iā aā gaāe to his son this coā ā andā entā which disālays the ārilliant sides of the āualities of the āeālers of the Ahlulāaytā āeace āe on theā ā He said to hiā ā ā āy little sonā I will coā ā and you with what āy father coā ā anded āe when death was close to hiā ā He said to āeā ā āy little sonā āeware of wronging hiā who finds no helāer against you āecept Allahā ĀlāAā aliā ā ā ālā Alā Khisalā

He comanded him to wash and shroud him and to undertake all his other affairs until he buried him in his final resting place.

To the Shelter Garden

The state of the Imaam became worse. His illness became intense. The Imaam suffered exhausting pain for the poison reacted on all the parts of his body. He told his family that he would go to Paradise at night. He fainted three times. When he came to consciousness, he recited Surah al-Ikhlas and Surah Inna `atahna. Then he peace be on him said, "raise belongs to Allah. Who has made good to us His promise and made us inherit the land. we may abide in the garden where we please, so goodly is the reward of the workers."

Then the Imaam's great soul went to its Creator as the souls of the Prophets and the Messengers did. This great soul met its Creator after it had illuminated the horizons

of this world with knowledge, worship and freedom from all inclinations of carnality.

His Burial

Imam al-Haarith undertook the preparation of the corpse of his father. He washed his pure body. The people saw the places of his prostration which were like the knees of calves out of his abundant prostration. In prayer for Allah, the Exalted. They also saw his shoulders which were like the knees of calves. Then they asked al-Haarith about this and he replied, "He would put food into his bag, carried it on his shoulders and divided the food among the poor and the deprived."

When al-Haarith had finished washing the corpse of his body, he shrouded it and draped over it with the written prayers and buried him in al-Haarith Cemetery beside the grave of his pure uncle, Imaam al-Hasan, the master of the youths of Paradise.



Islam's Fixed Principles and Precepts

By Ayatollah Muhaṣṣib ad Taṣṣib Mes̲lah Yazdi

Source: Ima̲r reza̲het

It is sheer deception and hypocrisy to say that one accepts Islam but believes that there is no specific interpretation of Islam and that all its principles are subject to change and various interpretations. As such Islam may be interpreted the way Christianity is interpreted and a Muslim cannot be distinguished from a Christian. So we cannot say so and so is a Muslim or not a Muslim!

Every building is constituted of elements such as foundations, wall and roof and can be distinguished from a ruined structure. It cannot be claimed that building has no constitutive elements. Neither can it be said that a building will remain a building with or without foundations, wall and roof. It will remain a building whether it is constructed in the ground, air or sea and it has neither specification nor

fixed elements. Similarly, assuring that Islam has no fixed and fundamental principles we cannot say that a certain set is Islam while another set is not Islam.

Therefore, once a person accepts Islam he ought to accept an array of specific elements as integral parts of the set. Of course, a set may also have suspicious and contingent parts or an open-ended one to which parts may be added or subtracted. It is nonsense to say that a set has no specific parts and yet remains a distinct set.

Friends and foes alike know the fundamental and essential elements of Islam. Apart from tawhid, naūwah and alād, Islam has other fundamental elements which are known to all including those who deny God. For instance, ritual prayer and Hajj are recognized as basic elements of Islam. All

People of the world know that during a certain period Muslims perform Hajj pilgrimage. Now could someone say that the Islam he knows has no Hajj? Everyone knows that there are ritual prayers in Islam.

Now if someone says that he accepts Islam but according to his understanding of the religion, ritual prayer is not an essential part of it, has he really understood Islam or is he a deceiver who falsely introduces himself as a Muslim so as not to be deceived of the benefits of being a Muslim or be isolated from Islamic society? It is clear that Hajj prayer and fasting are integral parts of this set and the essentials of the religion accepted by all Muslims.

If a person claims to know Islam, can he say that Islam has no penal law to prevent theft while the Qur'an explicitly affirms it in the verse? As for the thief, an and who an... The same is true in the case of others which

are affirmed by explicit texts in the Qur'an. The essentials of Islam are fixed and there is no more need for us to sit together and probe the one by one. As such, if it is proved that the basis of Islam is the Qur'an truly revealed by God, we have to accept that whatever the Qur'an states is right and that it encompasses an array of fixed, essential and definite elements.

Of course, some verses may have different interpretations but the mere existence of two different interpretations of a verse does not suggest that no fixed and definite element can be inferred and deduced from the Qur'an and that anyone can interpret it in whatever way he likes.

Once a person who is acquainted with the Arabic language refers to the Qur'an, he will find therein a series of specific themes which have nothing to do with different human interpretations and are not dependent on results.

tions—indsets and laws that we have learned from science—or else alone regarding the verse on prayer or the automation of the thief's hand—a person who lied at the time of the Aristotelian four elements—and stoical reasoners would have interpreted it just as the one who is living in this age of Einstein's law of relativity. It cannot be said that since Einstein's law of relativity is the order of the day, the meaning of the verse has also changed.

There may be a verse whose words are related to certain sciences due to the lexical development and other factors—but there are some subjects that their understanding has nothing to do with different sciences.

Fixed essential laws and decisive concepts of the Qur'an

Both Muslims and non-Muslims know that Islam has a set of fixed essential laws. A

set of definite concepts can be deduced from the Qur'an and understood by a person whether he believes in the Qur'an or not. Understanding those concepts depends on one's familiarity with the Arabic language and not on his being a Muslim. However, not all subjects of the Qur'an are of this kind. Some Qur'anic verses are such that different meanings can be inferred.

Another salient feature of the Qur'an is that it has many levels of meaning—explicit (zahir) and implicit (matn) and esoteric (matn al-matni). But our focus is on the essentials of religion on elements that never change and in spite of the difference in approach and interpretation, their meanings remain fixed—definite and unchangeable—or else the passage And maintain the prayer (۴۱:۶۰) indicates the importance of prayer as wajib while this passage points to fasting as wajib (۲:۱۸۶) prescribed for you is fasting (۲:۱۸۷).

Regardless of the independence of scientific theories and scientific investigations, the import of those verses will never change.

The essentials of religion are fixed, definite and unchangeable because they are among the most fundamental and decisive sources of Islam. That is, we consider the Qur'an and the Sunnah as authoritative with clear evidence. Those who deny the essentials of religion, saying that one cannot have a definite and absolute understanding of Islam, are ignorant, erroneous or egocentric. Undoubtedly, one of the essentials and fundamental principles in Islamic political theory is that the law should be enacted by God. Those who deny divine law actually deny one of the essentials of religion.

Islam cannot be accepted without accepting the import of verses that mention the essential features of Islam or

by acting upon the selection. Such a superficial acceptance of Islam is the practice of those who are referred to by God in this verse: "And they say: 'We believe in some and disbelieve in some'."

Thereafter, regarding such people, God says: "It is they who are truly faithless."

Thus, whoever has faith in Islam should accept the entire set of Islamic laws and decrees and believe that the essentials of Islam are independent of scientific developments or new scientific theories. As such, whoever regards the verse related to prayer as true also regards as such the verse related to the ruling on theft. In the Qur'an one can find allegorical and contingent cases as parts of Islam as well. But one must believe that the Qur'an and Islam must have fixed and definite parts that make it distinct from other religions.



Trial, Patience, and Reward

By Sayyed Muha ad Hussein adhulullah

The trial in the life of a person is not considered a Divine punishment but rather it is an experience that the person goes through throughout his life. When God creates life, He does not take one that is full of flowers without any thorns or thorns without flowers. On the contrary, life is full of thorns surrounded by flowers. Happiness comes with sadness, and poverty comes with richness.

Life includes all of these conditions. Man does not attain pleasure without pain, happiness without sadness, and success without hard work. It is obvious that each of us, no matter how old or young he is, has experienced all these feelings. No one succeeds in school without exerting lots of efforts. Whoever wants to secure his sustenance would face and encounter lots of hardships. Therefore, God says to man

that he must live all these roles if he wants to succeed in this life, simply because there is no enjoyment unless it is mixed with troubles, and there is no success that is not a result of effort, and there is no profit if there is no loss.

Then, how would you go about in this life? Do you fail and lament your luck, or do you leave school if it is exhausting and costs you nights of studying? Do you quit asking for sustenance if it is very exhausting and costs you lots of hardships and travels, or would you be resilient and persevere to taste the good consequences of your efforts later on? The Holy Quran emphasizes this point when it mentions the trial identifying it with strife, a strife that shakes man's life and puts him at the edge of either failure or success. Do the people suppose that they

will ۤe let off ۤecause they sayۤ We haۤe faithۤ and they will not ۤe testedۤ

God aiۤs at testing you in your faithۤ Soۤ He eۤloses you to ۤ any trouۤles and uۤs and downs that ۤ ight chalۤenge your faithۤ

God tells us aۤout what we would face in this lifeۤ He tells us aۤout a lot of insecurities as in the case where a ۤerson sleeۤs and wakes uۤ afraid of an aggression of a neighbourۤ ing eneۤy or a ۤerson facing eۤtreۤe ۤoerty that he can find nothing to sustain hiۤ selfۤ Alsoۤ a ۤerson ۤ ight face losses in ۤ oney and in soulsۤ he ۤ ight lose dear relativesۤ ۤeloۤed onesۤ or he ۤ ight ۤe tried in the loss of the croۤsۤ if he was a farۤer or a farۤ ownerۤ God says that the ۤerson ۤ ight face such disasters in his lifeۤ When soۤe ۤeoۤle are hit ۤy either failure or fearۤ they ۤ ight not ۤe aۤle to endureۤ so they lose ۤ balanceۤ Such things ۤ ight driۤe theۤ to coۤ it suicideۤ whether a ۤ physical

suicide or a social suicide where they ۤecoۤe ۤentally or socially illۤ Hereۤ God calls for ۤatienceۤ and giۤe good news to the ۤatientۤ Such ۤatience would oۤen the road for the ۤerson to eۤaۤine life and its historyۤ this ۤerson would realizeۤ thenۤ that lots of ۤeoۤle had ۤreۤiously liۤed the saۤe eۤxperiencesۤ This ۤerson would realize that lots of ۤeoۤle who were liۤing in fearۤ had later on liۤed in safetyۤ lots of ۤoor ۤeoۤle ۤecaۤe rich later onۤ and lots of hungry ۤeoۤle ۤecaۤe satisfiedۤ Thereforeۤ when they face losses in ۤ oneyۤ soulsۤ or croۤsۤ they would ۤe coۤ ۤensated with lots of things as a reward for their enduranceۤ We will surely test you with a ۤ easure of fear and hunger and a loss of wealthۤ liۤesۤ and fruitsۤ and giۤe good news to the ۤatient ۤ those whoۤ when an affliction ۤisits theۤ ۤ sayۤ Indeed we ۤelong to Allahۤ and to Himۤ do we indeed returnۤ



ISIL, Another Bogeyman Created By US

Source: Press TV

Press TV has conducted an interview with Gordon Duff, senior editor of *Veterans Today* from Ohio, about the United States saying it will not coordinate future airstrikes on ISIL terrorists inside Syria despite warnings by Damascus that any unauthorized strike on its soil is an act of aggression.

What follows is an accurate transcription of the interview.

Press TV: Well how do you see this whole situation? On the one hand we see both Cameron and Obama coming out formally condemning what is going on and said that they are going to stop it. On the other hand they are talking about airstrikes so far without putting troops on the air.

It appears to sole that on the one hand that they are trying to show that they are against ISIL but in reality that

that may not be the case. Your take?

Duff: I think you have got it exactly right. Kerry is not generally as irrational as Cameron and sole others that the US is still publicly very much behind overthrowing the government of Syria using force that the US is publicly behind backing al-Qaeda affiliates and ISIL and al-Nusra are not only al-Qaeda affiliates they share

leadership. There is no hidden difference between the and between their goals even their leadership and leadership are intermeshed entirely. And one is totally supported by the United States not just that. Kerry has also said he plans on using support for al-Nusra the ally of ISIL and in doing so increased the pressure on the Syrian government aiding ISIL and if

you see where this is going□I cannot □ake sense of it□you cannot □ake sense of it□I do not see where anyone else can either□

Press TV: There are so□e analysts saying that all this is □basically a□out □aking sure that the region just re□ains unsta□le□ just creating□ continuing a constant state of chaos that that actually is what the United States wants□ How do you see that□

Duff: That is also correct□ The US □ade the □istake during the Syrian conflict of □urning u□ one of its card□oard cutout □ogey□ en□ Al□ Qaeda was always a creation of the United States□ It was always □art of the CIA□ There was no terrorist leader Osu□ a □in Laden□I still hear this□Any of us that works in intelli□gence□ it dri□es us crazy hearing this kind of insanity□

When we began publically supporting al-Qaeda we lost the ability to run to the American people and point at them as a

bogeyman. We had to invent another and we clearly invented this one. And no, they are not out of hand. They are doing exactly what the US government wants them do exactly what you described and the worst thing that can happen to the US government is to do something that would actually defeat ISIL.

I work with a grou□ of □ilitary counter□terrois□ e□□erts□ Defeating ISIL would take two weeks□ They are in territory where we can □lock their co□ □unications□ □onitor the□ □lock any □ o□e□cut off any resources□ we can do it easily with their □ower alone□ There would □e nothing to □eat the□ □ nothing at all□ There is no intent□E□ery word the US said is a lie□

Press TV: So then the ne□t □uestion would □e why□ why does Washington want this insta□ility to continue to □e the status □uo in this region□ What are they gaining fro□ this□

Duff: People are making millions of dollars of arrangements with the United States for interference with governments throughout the area which some people mistakenly thought it was an American thing. We now see it very differently. We are seeing a global aspect of the same struggle as it goes on into Ukraine as it heads into Africa. All of these things are related.

This instability is very much on the behalf of a wide group of industries, of secret societies to keep the world unstable to certainly war against not just Islam. It is very much a war on behalf of the United States against the United States to keep the world enslaved and I know that has that anti-imperialist sound about it but it is very much accurate in this case. This is very much a war against the people of the world.

Press TV: Well how the people of the world defend themselves in this war? You said United States against the United

States what is the key because if what you are saying is true then basically the most powerful militaries are on their side. Also the media is on their side so what would be the key to break this?

Duff: Well the role we have is that by following thephony war on terror, by interdiction to third rate news organizations, gatekeepers controlled news, by taking part in believing in the politics of NATO, the politics of the West certainly there are very few players left and among those are Putin and Russia. Iran is a player. Hamas and Hezbollah and last that the list gets very short.

The only hope we would have is to support a strengthened Non-Aligned Movement and reform in United Nations, and reform in the United Nations and it is the only way we have to go and I am not optimistic about that.



US using ISIL to sidestep UNSC over Syria

Source//Press TV

Press TV has interviewed former US intelligence linguist Scott Rickard to discuss Washington and its allies' plans regarding ISIL Takfiri militants operating in Iraq and Syria.

Below is an abridged late transcription of the interview.

Press TV: Mr. Rickard, our guest in Washington has called this a civil war within Islam. When you look at ISIL as a group, do you see it as playing that role as being basically a party to a civil war in Islam, or is it as many analysts say actually an entity that was created by Washington and some of its Persian Gulf allies to do exactly what it is doing?

Rickard: Well, either Mr. Peterson refuses to recognize American insoleant over the last five to six years or he is completely naïve to the facts that the American military, the American intelligence agencies, alongside

Turkish, Israeli, French, British, Saudi Arabian, atari, any different intelligence agencies have been working together to not only recruit, train, support, finance, give harbor to, Turkey has been a very safe haven for these mercenaries that have been brought into the region over the last three to four years and there are thousands upon thousands who have been ordered and there are thousands upon thousands that continue to come.

Today, Aldurah, an al-Rashid, the general manager for Al-Arabiya News Channel, out of Saudi Arabia has gone so far as to exaggerate that over 100,000 troops now belong to this closed ISIS army when in fact the army is actually being reduced in size because of the strikes in Iraq and they are scattering for their lives. They have been warned that bombing will be

co\u00f2 ing in Ra\u00f1a\u00f1 so they are actually looking for coalitions a\u00f1ong so\u00f1e of the other factions that ha\u00e1e \u00e1een fighting in Syria for the \u00e1ast three years\u00a0 So\u00a0 this fantasy that Mr\u00a0 \u00e1eterson is li\u00e1ing \u00e1ehind is no though in reality\u00a0

The A\u00f1 ericans ha\u00e1e \u00e1een fully engaged financially\u00a0 fully engaged in the intelligence co\u00f2 \u00d9 unity\u00a0 I \u00d9ean e\u00e1en Ste\u00e1en Sotloff for God's sakes\u00a0 this guy was not just a journalist\u00a0 I can \u00d9ro\u00e1e that Sotloff s\u00e1ent three years going to school at an Israeli Mossad training facility \u00d9rior to ha\u00e1ing his head su\u00f1posedly cut off\u00a0 This gentle\u00e1an is actually directly tied to the director of the intelligence at the Mossad Uzi Arad and this I can \u00d9ro\u00e1e\u00a0 So\u00a0 these are the kind of indi\u00e1viduals who ha\u00e1e \u00e1een in\u00d9olved in the aid \u00d9rogra\u00e1s and \u00e1een in\u00d9olved in the \u00d9ournalist\u00a0 side\u00a0 There is a lot of dece\u00e1tion going on here and let's \u00d9e clear that Mossad fights war \u00d9y dece\u00e1tion\u00a0

Press TV: How do you see it\u00a0 Is it a lack of A\u00f1 erican leadershi\u00d1 or is it the leader\u00d1shi\u00d1 e\u00d9actly as \u00d1anned as the situation is ha\u00f1\u00e1ening\u00a0 There are \u00d9 any who say that as a \u00d9atter of fact the situation right now that the United States will also carry out airstrikes not only in Ira\u00a0 \u00d9ut in Syria\u00a0 without the coordina\u00d9tion with Da\u00f1 ascus\u00a0 And we know that the Syrian go\u00e1ern\u00d1ent has said if that ha\u00f1\u00e1ens\u00a0 they will look at that as an in\u00d9asion of its so\u00e1ereignty\u00a0 So\u00a0 is this set u\u00d9 to \u00d9e e\u00d9actly as it is \u00d9laying itself out\u00a0 des\u00e1ite what Mr\u00a0 \u00e1eterson is saying that it is a lack of leadershi\u00d1\u00a0

Rickard: It certainly isn't a lack of leadership. The leadership has been very clear about overthrowing Bashar Al-Assad. What they are doing is they are side stepping the United Nations and the Security Council and going to war without any UNSC blessings. This is something that was blocked last year by China and by Russia and now they are basically, superseding

that decision and creating a false scenario with a new boogeyman that happens to be the mercenaries that they have hired and trained who have actually gone into Iraq not welcomed.

The Sunnis in the north of Iraq laid down ١٠٠٠٠٠ soldiers laid down their arms and the to only ٣٠٠٠ attacking soldiers coming out of the ISIL mercenaries forces. So no. This is actually as planned. It took down Maliki and now it is giving more credence to the Kurdish regional government to create a Kurdish state. This is something that the US has wanted to do for over ٣٠ years.

So to say that this is not leadership no this leadership is going as planned and they are going to turn this on Assad and as soon as they take out any of the unruly mercenaries because there are some mercenaries that have not followed the plan and there are some mercenaries

ries who have gone off the actual program and they will take those out. In fact there are many intelligence agencies French-American working within the mercenary forces. They have been working within those mercenary forces for several years.

So they know who to target and who not to target. So you will see people getting targeted. They will be the most unruly, most extremist and the most difficult to control. Those will be the forces who will be taken out but they will certainly not destroy the mercenaries they put together.

Press TV: Where does this leave us? He is saying it is a lack of leadership and you are saying that the leadership is exactly on track. What do you think that we are on the horizon of seeing with this scenario?

Rickard: Well when I say the leadership is on track I am not talking about the

ad̄ inistration. Let's be clear here. Barack Obama is by far not the architect of this nastiness that we are seeing in the region. And what we are going to see in the region is we are going to see further escalation of war fare done by the allies that have continued to destroy countries like Libya. have gone in and manipulated Yemen and have manipulated Iraq and have manipulated Afghanistan for decade upon decade since the Sykes-Picot agreement.

So this is a serious relationship between imperial allies, the French, the British, and the Americans who have continued to manipulate the region and deceive not only the American president because he may not be aware that he is being deceived, there are people who actually believe that these headings are actually real. I can tell you for sure nine swiles on a neck are going to cause a assault amount of blood.

The first swile would and when you see these swiles going across Sotloff and Foley's neck, you see no blood and then afterwards, you see a photo showed picture of a head on the back of a body. Let's be clear that Mahmoud al-Mashayekh was ordered by Mossad agents in Dubai that were clearly shown on television and the newsmakers that we have not seen those Mossad agents in the last four years. So it is very easy to hide people like Sotloff after they supposedly kill them.



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Kids Corner

Muharram – The Start of Islamic Year

The month of Muharram marks the beginning of the Islamic year. We do not greet it with merry-making, nor celebrate it by holding parties. Instead, our hearts are filled with sadness and grief as we remember those martyrs who were killed in Karbala in the year 61 AH.

For the next twelve days and nights, we hold Majalis-e-Hussain (a.s.) to mourn the death of Imam Hussain (a.s.), his family and companions. In these Majalis, we recall the events of the martyrdom of Imam Hussain (a.s.), his family and companions, and the hardship and suffering of those in his

family who survived the tragedy of Karbala.

The first Majlis-e-Hussain (a.s) was started by his sister, Bibi Zainab (s.a.), as soon as they were set free by Yazid. Since then all the Imams and Shias have continued the Majalis-e-Hussain (a.s) regularly.

We hold these Majalis to thank Imam Hussain (a.s), his family and companions for the great sacrifice in Karbala for saving us and Islam. We hold these Majalis because we love our Imam and feel sad to hear about his hardship and suffering in Karbala, and also to comfort Bibi Fatima (s.a) – the mother of Imam Hussain (a.s.).

Bibi Fatima (s.a) comes to Majalis-e-Hussain (a.s). Though we cannot see her, she prays for us and our families' safety. She collects our tears when we cry for Imam Hussain (a.s.) and his family. On the Day of

Judgement she will return all those tears we have shed for her family. These tears will protect us from the Fire of Hell.

We need to examine our deeds and see if they are good enough for us to face Bibi Fatima (s.a.) on the Day of Judgement. If we are not praying our daily Namaz regularly, how would we be able to face Bibi Fatima (s.a.) on the Day of Judgement?

We come to the Majalis-e-Hussain (a.s) because we are thankful for what Imam Hussain (a.s) did to save your religion. We cry and do matam for Imam Hussain (a.s) because we love him. If you really love someone then you surely want to please him. But how can we please Imam Hussain (a.s) if we are not praying our Namaz regularly?

Majalis-e-Hussain (a.s) will continue till the Day of Judgement. It is not be-

cause of us. We are the only means through which Allah (S.W.T.) keeps Hussain (a.s)'s great sacrifice alive. Imam Hussain (a.s.) died saving Allah's religion and Allah (S.W.T.) has promised to keep alive Imam Hussain's name and his great sacrifice, till the Day of Judgement.

Enemies of Islam can never stop Majalis and matam, even if they try thousands of times to do so.

On the 1st of Muharram, Imam Hussain's caravan had reached just outside Karbala. They pitched their tents for the night. Imam Hussain (a.s) and his sister, Zainab (s.a.), were standing talking outside Imam's tent. Together they both sighted the moon of 1st of Muharram.

Tears flowed from Hussain (a.s) eyes. Zainab (s.a.) grew worried and asked her brother:

"My dearest brother Hussain (a.s.), why are there tears in your eyes?" "Zainab! My sister Zainab! Please pray for me that I keep my promise to Allah (S.W.T.). Pray, my sister, that I succeed in completing my mission to save Islam. Zainab! Pray for me that I do not hesitate in giving up my life for Islam."

Imam Hussain (a.s) was not crying because he was worried about dying. Imam Hussain (a.s) did not ask his sister to pray to Allah (S.W.T.) to save his life. All he was concerned about was saving us and Islam.

Bibi Zainab's eyes were filled with tears when she heard what Imam Hussain (a.s.) asked her to do.

"My beloved sister Zainab! Don't cry! You will have to perform a greater duty after my death. Be brave and patient!"

Bibi Zainab went to her tent. Ali Akber joined his father, Hussain (a.s).

"My son, Ali Akber! I saw a dream last night. I saw a group of people heading for a place where death was waiting for them. I saw them all killed, one-by-one."

"Father! I know these people. Those people are us. But, tell me father, are we on the right path?"

"Yes, my son Akber, We are on the right path."

"Then let us not worry? Father, if we are on the right path, then let us die happily. We should continue our journey and greet our death with a smile."

"I am proud of you, my son Akber!"



The Battle of Truth against Falsehood

Thus the battle of Truth against Falsehood began.

One after another of the Godly ones from the Holy Imam's side went into the field and laid down his life after exhibiting wonderful bravery, courage, valor and prowess. It looked as if the thirst, hunger, heat and the wounds had no effect whatsoever on the patience, the strength and the determination of Imam Hussain (a.s.)'s devotees.

At last when the deceitful Umar son of Saad saw the wonderful fight, he was astonished that each one from the Holy Imam's side easily destroyed dozens before he fell, he ordered a sally in contravention of the solemn agreement entered into, the previous night. The bravery and the skill displayed by the faithful supporters of the sacred cause, the matchless resignation to the Divine Will, and the flawless devotion and the ideal attachment of each one of the hungry and

thirsty sufferers of the Godly camp, to the Holy Imam and to the sacred cause of Truth, drowned the Devil's army and their officers in wonder and astonishment, and they had become so awe-stricken at the miraculous strength and unparalleled courage of the helpless sufferers that they began to dread the very countenance of each of the Godly devotees of the Holy Imam who came alone into the field and fought and fell in the way of God.

Imam Hussain's companions were determined that as long as one of them was alive, they would not allow the blood of Imam Hussain (a.s.) and his family spill in Karbala. From early that morning, Imam Hussain together with Abbas the brave, Ali Akbar and others carried the bodies of their companions back to the camp. Although these brave soldiers did not have their

own families to mourn their death, the ladies in Imam Hussain's camp cried for them as if they were part of their own family.

Thus, whenever a supporter of the Holy cause went against the Devil's forces and fell, Imam Hussain, Abbas the brave and Ali Akbar would rush out to be by the side of their dying companion and brought his body back and laid it in a tent pitched particularly for the martyrs. As the battle for Right against Might proceeded and the supporters of the Truth fell one after another, the tent containing the bodies of the martyrs was turned into a 'Ganj-e-Shaheedan'. When the dust of the battle settled, around fifty (50) of Imam Hussain's companions were martyred.

Aun and Muhammad:

Aun and Muhammad were the sons of Bibi Zainab, and

they were quite young, aged ten (10) and nine (9) years respectively. They had learnt the art of fencing from their uncle, Abbas the brave.

When devotee after devotee fought and fell, in defense of the Holy Family, Aun and Muhammad felt that it was now their turn to go to the battlefield. They went to their mother Zainab (s.a.) to ask for her blessings. Aun and Muhammad assured their mother that they would fight with such bravery that whenever she thought of them, she would remember how brave they were. Zainab (s.a.) went to her brother to request him, and said: "Hussain, at the Battle of Siffin, Abbas was only ten (10) years old. When he saw someone trying to attack you, he rushed into the battle field and killed the man. Do you remember how proud our father Ali was? Today I too want to be

proud of my sons. I want to see them go out there and defend Islam. Will you not allow me that privilege?"

Imam Hussain (a.s.) stood there in silence. He looked at his sister. He saw the disappointment on her face, and saw tears forming around her eyes. Then said: "My beloved sister you have never asked me for anything before, how can I say no to you now." He turned to Aun and Muhammad and said "Go my sons, be brave, I shall join you soon on your journey to the heavens." Bibi Zainab held them close and kissed them goodbye. The boys raised their hands and said "Fi Amanillah, mother!" Bibi Zainab replied, "God be with you, my sons!"

The two boys rode out into the battlefield. They fought bravely. At one point 'Umar son of Saad' asked, "Who are these two youngsters? They fight like I have seen Ali son of Abu Talib fight."

When he was told who they were he ordered his soldiers to give up single combats and surround and kill the boys. Aun and Muhammad were attacked from all sides.

Imam Hussain, Abbas and Qasim, stood by Zainab as she watched her sons fighting. Hardly a few minutes had passed when Aun fell from his horse and shouted for Imam Hussain. Just at that moment another cry was heard, this time from Muhammad. Abbas left Qasim with Zainab while he ran to the battlefield. Imam Hussain carried the body of Aun while Abbas carried Muhammad.

Imam Hussain (a.s.) walked to Zainab's tent. He found her in Sajdah praying, "Oh my God, I thank you for accepting my sacrifice. My heart is filled with pride because my two sons have given their lives for your religion."

Bibi Zainab came to the two bodies of her sons and addressing them said: "My dear children! Now I am pleased with you that, you have proved your worth and laid down your lives for Truth and pleased God and His Holy Prophet (S)."



The night of Homeless

As the sun was setting in the horizon, the soldiers rushed to Imam Hussain's camp in search of booty. They looted every tent. Every lady and every girl was stripped of her veil. Fatima's daughters were left bareheaded. Sakina's earrings were pulled off her ears, splitting her ear lobes. When the little girl pleaded for her veil to be left untouched, she was slapped.

Surely they would stop now? But they did not. They set fire to all the tents. Bibi Zainab (pbuh) was very distressed. She turned to

Imam Zainul Abideen (pbuh) and said "You are our Imam now. Tell us what we should do now, should we stay in our tents and burn, or go out without our veils?" Imam Zainul Abideen (pbuh) told her that it was their religious duty to try and save their lives. Bibi Zainab (pbuh) gathered everyone and waited outside, while their tents burnt down. When the fire was out, they took shelter under one of the tents which had not been completely destroyed.

'Hameed son of Muslim' describes how he saw a little girl with her dress on fire, her ears bleeding, running from the scene of carnage. He says: "I ran after her. I took her by hand. Put out the fire in her dress. I wiped the blood off her ears." She looked at me and said, "You seem like a kind person, are you a Muslim?" I told her I was.

She thought a while and then said, "Can you please show me the way to Najaf?" I asked, "Why do you want to go to Najaf at this hour and in this state?" She said, "I want to go and complain to my Grandfather 'Ali son of Abu Talib' about how they killed my father." Realizing that she was Hussain's daughter Sakina, I took her back to her aunt Zainab (pbuh).

As the night descended, Bibi Zainab gathered all the ladies and children, into one small space in between the gutted tents. Imam Zainul Abideen (pbuh) lay on the ground surrounded by these widows and orphans. There was no fire, no light. Only the moon cast its dull light.

'Umar son of Saad' asked Hurr's widow to take some food and water to the ladies and the children. As she neared to where they were resting, Bibi Zainab (pbuh) recognized her. She stood

up, went towards Hurr's widow and offered her condolences for the death of Hurr. This gesture on the part of Zainab (pbuh), who had suffered so much, lost so many, and carrying so much grief in her heart, is a lesson in Islamic ethics which the world should never be allowed to forget. When Bibi Zainab (pbuh) saw the food and water she cried.

"Imam Hussain and his brave soldiers had died hungry and thirsty, and now the same people who martyred them were bringing food and water to their widows and orphans." She looked at the sky and prayed to God to give her courage. Zainab (pbuh) remembered the words of her brother to give water first to Sakina (pbuh). She took the jug of water and went to Sakina (pbuh) who had fallen into a fretful sleep.

Gently she stroked the girl's disheveled hair. Sakina

opened her eyes. Zainab (pbuh) said, "Here is some water, Sakina. Please drink a little. You have been thirsty for so long!" On hearing the word 'water' Sakina cried out hopefully, "Has my uncle Abbas come back?" When she was told that Hurr's widow had brought the water, she got up, went to Hurr's widow, thanked her and then asked Zainab: "Have you all drunk water?" Zainab shook her head as no. Sakina asked, "Why then do you ask me to drink water?" Zainab said, "Because, my dear, you are the youngest." Sakina replied, "No! No! Ali Asghar is the youngest!" Sakina took the jug of water, ran towards where Ali Asghar lay buried, crying "O dear Asghar!"

This was how the homeless spent their night in Karbala. They had lost everything. Their men had died. Their children had been martyred.

In this desolate desert, the fourth Imam, the women and the remaining children are huddled where only a few hours before had stood their camp. Abbas, Qasim and Ali Akbar had taken turns to guard the camp. Now Zainab and Umme Kulsoom lay awake to make sure that Imam Zainul Abideen (pbuh) and the children were not attacked.

Suddenly, Bibi Zainab (pbuh) notices that Sakina (pbuh) has disappeared. She is alarmed. She looks around but Hussain's darling daughter is not to be seen. Zainab (pbuh) slowly walks to the battlefield. She comes to where Abbas (pbuh) lay. "Abbas! Abbas! My dear brother, have you seen Sakina?" There is silence! She makes her way to where Hussain's headless body lay. There, hugging her father, she finds Sakina, deep in sleep!





COLLECTIVE QURBANI

By grace of Allah (swt), the collective Qurbani at worth of more than 10 lacks was done in poverty-stricken areas of Sindh, Baluchistan and Punjab especially preferred the flood affected areas like Jhang and Muzaffargarh.



AL ATASH YA HUSSAIN WATER PROJECT

INSTALLATION OF DEEP HAND PUMPS (depth 140 ft)

Recently in K.T. Ismail and Bahawal Khan Leghari Tehsil Johi Sindh two deep hand pumps have been installed. Prior to this facility the people had to fetch water from far distant areas by facing much physical trouble and financial burden.



WATER CANAL PUMPS

- ❖ In village Syed Muharram Shah district Nawabshah, the canal pump is installed with a depth of 70 ft and by stretching canal pipe of length 1,650 ft.
- ❖ In village Zangi Khan Mari district Nawabshah another canal pump is installed with a depth of 65 ft and by stretching two canal pipes of lengths 500 and 1,000 ft in order to provide drinking water to two different villages.





Zahra (s.a.) Academy (Regd. Waqf Trust No. 2668/94)

Institute of Islamic Education, Development and Research

Flood 2014 Relief work during Sep. Oct. 2014

By grace of Allah (s.w.t.) And through donations from generous momineen, Zahra (s.a.) Academy has helped victims of flood 2014 by providing them with tents and food parcels. The details are as follows:

S.No.	Area	District	Tents	Food Parcels	Total Amt
01	Athara Hazari	Jhang	230	1,000	3,420,000
02	Ahmedpur Sial	Jhang	220	1,100	3,630,000
03	Shorkot	Jhang	X	100	250,000
04	Jhang	Jhang	X	180	450,000
05	Muzaffargarh	Muzaffargarh	200	553	1,382,500
06	Narowal	Narowal	X	67	167,500
Total:			650	3,000	9,300,000



Free Medical Camps :

Zahra (s.a.) Academy organized **free medical camps** to provide emergency medical assistance to the victims of recent flood, in areas of Jhang, Athara Hazari, Garh Maharaja, Taror, Ahmedpur Sial, Kot Bahadur, Mouza Dargai Shah, Rodo Sultan, Paharpur, Islampur Nasheb, Seva Sadat and Abbas Wala.

